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The three divine sisters,
faith, hope, and charity

Book,

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17

From the AUTHOR.

17



Letter to
Wm. L. G. of
the Boston Society





THE THREE DIVINE SISTERS,

FAITH, HOPE, AND CHARITY.

THE LEAVEN; OR, A DIRECTION TO HEAVEN.

A CRUCIFIX;

OR,

A SERMON UPON THE PASSION.

SEMPER IDEM;

OR,

THE IMMUTABLE MERCY OF JESUS CHRIST

ETC. ETC. ETC.

BY THE

REV. THOMAS ADAMS,

MINISTER AT WILLINGTON, BEDFORDSHIRE

WITH

INTRODUCTION BY THE REV. W. H. STOWELL,

INDEPENDENT COLLEGE, NOTTINGHAM

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THE
THREE DIVINE SISTERS.



Now abideth faith, hope, charity, these three; but the greatest of these is
charity.—1 Cor. xiii. 13.

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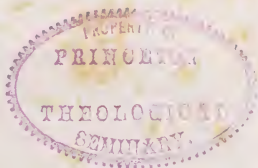


INTRODUCTION TO ADAMS' WORKS;

BY THE

REV. W. H. STOWELL,

PRESIDENT OF THE INDEPENDENT COLLEGE, BOSTON.



INTRODUCTION TO ADAMS' WORKS.

THE series of Works which this Volume introduces, is intended to consist of writings less generally known than those which have already appeared; and the Author, for whom we now bespeak the reader's favour, is one of whom, perhaps, less is known than of any others whose works will be republished. To prevent confusion and mistake, we begin by stating, that he is *not* *Thomas Adam*, Rector of Wintringham, in Lincolnshire, author of a volume of sermons, and of the well-known "Private Thoughts," who died in 1734.

Neither is he the Thomas Adams mentioned in Wood's *Athenæ Oxonienses*, as admitted "a student of Brasenose College, Oxford, July 1649; Bachelor of Arts in February 3, 1652; and Fellow of the same college in 1652, who, after he had taken the degree of Master, became a frequent preacher in those parts; was removed from his fellowship in 1652, for nonconformity; went to London, and carried on his nonconformity by preaching in conventicles. He hath written *The Main Principles of Christian Religion*, in 107 short articles or aphorisms, generally received, as being proved from Scripture; now further cleared and confirmed by the consonant doctrine recorded in the Articles and Homilies of the Church of England, under four heads, viz. Of things to be believed, &c. London, 1675-77, October; much about which time the author died."

The Thomas Adams thus spoken of was *younger* brother to Richard Adams, one of the editors of Charnock's works on "Providence and on the Attributes," a minister's son of Worrall, in Cheshire, and originally of Cambridge, where he was examined and

admitted bachelor of arts, 26th March 1644. Afterwards he went to Oxon, when the garrison thereof was surrendered to the Parliament; was admitted a student of Brazennose College 24th March 1646, aged 20 years, and soon after made fellow thereof. "In 1655 he left his fellowship, being about that time beneficed at St Mildreds, Bread Street, in London; and, in 1662, he was removed for nonconformity,—from which time to this he hath continued a nonconformist preacher, and now liveth, if I mistake not, in Southwark. Under his name hath been published several sermons." *

In Palmer's edition of Calamy's Nonconformist's Memorial, the following brief account is given of the *Thomas Adams* already mentioned:—"He performed all his exercises with applause; and, being generally esteemed for his learning, piety, good humour, and diligence, he passed through all offices which a person of his understanding was capable of. He had a competent number of pupils under his care. Upon his ejection, he settled with Sir Samuel Jones, then near Salop, Shropshire, afterwards near Northampton, and was very useful in his family. He was afterwards chaplain to the Countess Dowager of Clare. He had two brothers, who lived in London, one of whom was Mr R. Adams before mentioned. His labours in that honourable family, by his catechising and weekly preaching, were very acceptable. He died on December 11, 1670. His works are, 'Protestant Union; or, Principles of Religion, wherein the Dissenters agree with the Church of England,' in two sheets, price 2d; 'The Main Principles,' &c., the work mentioned by Wood."

The Thomas Adams, of whose writings we are about to lay some specimens before the public, was minister at Willington, Bedfordshire, and a preacher at Paul's Cross, in 1612, which must have been several years before the Nonconformist minister of the same name was born.

His collected works were published by himself in 1630, when the younger brother of Richard Adams could not have been three years old.

The works ascribed to Thomas Adams, the Nonconformist, both by Wood and by Calamy, are not the works published by the Thomas Adams now before us. An Exposition of the Second Epistle of Saint Peter was published in 1633. It is announced in the title-page as by the Rev. Thomas Adams, the Rector of St Gregory's, London. It is dedicated to Sir Henry Martin, Knight,

* Wood's *Athenæ Oxonienses*, vol. i. p. 108, 2d edition. London, 1721.

Judge of his Majesty's High Court of Admiralty, and Dean of the Arches Court of Canterbury. This work was republished by Mr Holdsworth, corrected and revised by the Rev. James Sherman. in 1842.

From a comparison of the date of the Exposition with that of the publication of "The Workes," and of a reference to farther publications in the preface to "The Workes" in 1630, with the reference in the dedication of the Exposition to former works in 1633, together with numberless internal evidences of sentiment and expression, we gather that they are undoubtedly the production of the same mind.

The "Workes," from which the treatises composing these two volumes are taken, had been published in smaller editions of thin quarto volumes, during several years; and, in 1630, the author published them all in one folio volume of 1240 pages. This volume is dedicated to William Earl of Pembroke, the active and liberal promoter of the establishment of Pembroke College, Oxford, at that time (1624) Chancellor of the University, whose successor, Philip Earl of Pembroke, was one of the lords, joined with the ministers, in the Assembly of Divines held at Westminster in 1643. There is a second dedication to Henry Earl of Manchester, Viscount Mandeville, whose successor, Edward Earl of Manchester, probably his son, was likewise one of the lords in the Westminster Assembly, and one of the distinguished moderate Presbyterian leaders in the Parliamentary army. He was accused by Charles I. of high treason, with the five members of the House of Commons. After the battle of Newbury, his party suspected him of a leaning towards the King. He favoured the restoration of Charles II., and was chamberlain of the household to that monarch.—From these dedications, it appears that some of the sermons had been severally patronized by these noblemen; and to the Earl of Manchester he says:—"At the preaching of these thoughts, I was bound to your lordship for your favourable ear; in the publishing of them, to your favourable eye; and now, a third obligation you may lay upon me, by your lordship's kind re-acceptance."

The dedications are followed by an address "To my dearly beloved charge, the parishioners of Saint Bennett's, near to Saint Paul's Wharf, London;" in which he says—"I well know the burden of preaching in this city. We may say of it, in another sense, as Christ said of Jerusalem, *O thou that killest the prophets!* Many a minister comes to a parish with his veins full of blood, his bones of marrow; but how soon doth he exhaust his spirits, waste his vigour! and albeit there are many good souls for whose sake he is

content to make himself a sacrifice, yet there are some so unmerciful that, after all his labours, would send him a beggar to his grave. I tell you but the faults of some. To you I am thankful."

"To the candid and ingenious reader," he says, "I cannot but take notice, that much injury hath been done to the buyers of such great books by new editions, so that, by the swelling of the later impressions, the former are esteemed imperfect. Be satisfied and assured that to this volume nothing shall ever be added. If the Lord enable me to bring forth any other work of better use to His church, it shall be published by itself, and never prejudice this. . . . I hear of some idle drones humming out their dry derisions, that we (forsooth) affect to be men in print; as if that were the only end of these publications. But let the communication of goodness stop their mouths. Speech is only for presence, writings have their use in absence. *Quo liceat libris, non licet ire mihi*:—Our books may come to be seen, where ourselves shall never be heard. These may preach when the author cannot, and (which is more) when he is not. The glory be only to God, the comfort to your souls and mine; with which prayer, I leave you to Him that never leaveth his."

The Sermons and Treatises are sixty-three in number, of which the last is entitled "The Soldier's Honour;" from Judges v. 8, 9. "*They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord.*" It was preached "to the worthy company of gentlemen that exercise in the Artillery Garden; and now at their second request, published to further use, 1629."

Another of these sermons, in Whitehall, "being the first Tuesday after the departure of King James into blessedness, 1625," is entitled "The Sinner's Mourning Habit," from the words, "*Wherefore, I abhor myself, and repent in dust and ashes*;" in which the only allusion (and that scarcely obvious) to the departed monarch is in the first sentence:—"This is in many dear regards a mourning and penitential season; therefore I thought it best to accommodate it with a penitential sermon." It is a touching discourse, abounding in passages of great brightness, of which we give a specimen.

"If I should give you the picture of Repentance, I would tell you that she is a virgin fair and lovely; and those tears which seem to do violence to her beauty, rather, indeed, grace it. Her breast is sore with the strokes of her own penitent hands, which are always either in Moses' position on the mount, lifted up towards heaven,

or the publican's in the temple, *smiting her bosom*. Her knees are hardened with constant praying; her voice is hoarse with calling to heaven; and when she cannot speak, she delivers her mind in groans. There is not a tear falls from her, but an angel holds a bottle to catch it. She thinks every man's sin less than her own; every man's good deeds more. Her compunctions are unspeakable, known only to God and to herself. She could wish, not only men, but even beasts, and trees, and stones, to mourn with her. She thinks no sun should shine, because she takes no pleasure in it; that the lilies should be clothed in black, because she is so apparelled. Mercy comes down like a glorious cherub, and lights on her bosom, with the message from God,—‘I have heard *thy prayers, and seen thy tears*;’—so.....dries her cheeks, and tells her that she is accepted in Jesus Christ.”

In 1629, Thomas Adams preached a visitation sermon in Christ Church, at the triennial visitation of the Right Reverend Father in God, the Lord Bishop of London; in which he maintains, though with little if any controversial argument, the episcopal form of church government, making a wretched distinction between *seers*, which signifies, “the duty of each pastor over his flock,” and *over-seers*, such as “must visit and overlook both flock and seers;” and adverting contemptuously to parity in government, as “the mother of confusion and disorder,” and to “those that would be priests without any order at all, that refuse to be ordered.” But he sharply rebukes the prelates, who “lorded over God’s heritage.”

“*Paul and Barnabas*. *Paul* was a man of ardent zeal. *Barnabas* is interpreted ‘the son of consolation.’ Paul would have Barnabas along with him, that the lenity of the one might somewhat mitigate and qualify the fervour of the other. Thus, *Moses* was with *Elias*, when they both met with Christ transfigured on the mount. *Elias* was a fiery spirited prophet, inflamed with holy zeal; *Moses*, a prophet of a meek and mild spirit. These two together are fit servants to wait upon the Son of God. I do not say that either Paul wanted compassion, or Barnabas fervency; but this I say, that both these tempers are a happy composition in a visiter, and make his breast to be the sacred ark, wherein lay both Aaron’s rod and the golden pot of manna; the rod of correction, and the manna of consolation; the one corrosive, the other a cordial. Spiritual fathers should be like natural mothers, that have both *ubera* and *verbera*; or like bees, having much honey, but not without a sting. Only let the sting be the least in their desire or intention, and the last in execution;—like God himself, ‘*Qui habet*

in potestate vindictam, sed marult in usu misericordiam' (strong to avenge, but loving to shew mercy).

"There have been some who did put lime and gall into the milk : yea ministered *pro lacte venenum* (poison instead of milk) ; *Bonnors* and *Gardiners*, that gave too sharp physick for the disposition of their patients.

"That, as the Antiochians said of Julian (taking occasion by the Bull which he stamped on his coin), have gored the world to death. That, as if they had *Saul's commission* to vex the Church of Christ, have concluded their visitations in blood.

"But mercy, no less than holiness, becomes the breastplate of Aaron."

The following passage, few of our readers will refuse to acknowledge, savours more of the churchman in the days of Laud, than can find favour with men of better times, and of a better spirit.

"I deny not the necessity of jurisdiction, both corrective and co-active, the one restraining where is too much forwardness, the other enforcing where is slackness. There is a *rod*, and there is a *sword*." *

The Puritans of the Church of England, at the beginning of the seventeenth century, were of two classes, the conforming and the non-conforming. The first class were those who conformed to the laws and usages of the Church, as enforced under the authority of James the First, by the wily and intolerant Archbishop Bancroft. Their Puritanism concerned points of doctrine, adhering to the Calvinism of the Reformers, in opposition to the Popery encouraged by the Queen of Charles the First, and to the Arminianism of Laud, who, in a treatise drawn up for his patron, the Duke of Buckingham, attempted to prove that Arminianism was orthodox, and that the Anti-arminian tenets were no better than *Doctrinal Puritanism*.

The Calvinistic divines were favoured by James until after the Synod of Dort. But the Court clergy were distinguished soon afterwards for their Arminianism ; and all the preachers who adhered to the earlier theology of the Reformers, and to the earlier theology of the monarch himself, were branded by the name of DOCTRINAL PURITANS. To this class belonged the writer of the following discourses. Excepting in his published works, we find no trace of him. He appears to have taken no degree. We find no references to him in the *Athenæ Oxonienses*, or in any other of the records of those times. The dates of several of these discourses show that he was a

* Visitation Sermon.

public preacher at the beginning of the reign of James the First, and that in his youth he was the contemporary of the great men that adorned the close of Elizabeth's reign. During his life, some of the most remarkable events in the history of Europe occurred, and not a few of those steps were taken in this country which have been followed by consequences of deep moment, both in the state and in the church.

Henry the Fourth of France had professed the Catholic faith, while he cherished an ardent and enlightened regard for the Protestants of France, Germany, Holland, and Great Britain; maintained a close alliance with England; encouraged Casaubon, Scaliger, Thuanus, and other eminent scholars; and, by the vigour of his government under the administration of Sully, won for himself the gratitude of his subjects, the admiration of Europe, and the hatred of the Catholic League. Holland had asserted her independence. In England, the Parliament had been providentially saved from the gunpowder plot. The sagacious Cecil had died in the midst of the difficulties accumulating around his sovereign. The king and the nation were engaged in an earnest struggle for tyranny on the one hand, and for freedom on the other. Raleigh had ended his bold romantic adventures, and his wearisome imprisonment, on the scaffold. The Church of Scotland had resisted the Episcopacy attempted to be imposed upon her by the king. Large portions of the clergy and laity of England were weaned from the Established Church; and new parties arose which have flourished ever since. The translation of the Bible; the colonization of New Plymouth by the Pilgrim Fathers; the Hampton Court Conference; the extended jurisdiction of the High Commission Court, the fall of Lord Bacon, the execution of Strafford, and the breaking out of the Civil War—all passed on the stage of public affairs, while Thomas Adams was quietly meditating and delivering these discourses. He was junior to Bishop Hall, some of whose writings he quotes, and whom, in many respects, he resembles; in both we have the same varied learning, somewhat ostentatiously displayed; the same fondness for antithesis and quaint conceits; the same richness of Scriptural illustration; the same pungency and pathos in appealing to the conscience and the affections; the same fervour of piety and soundness of doctrine, in an age of "negligence and disorderly courses." Adams was contemporary with Sibbs, the admirable author of the "Bruised Reed" and the "Soul's Conflict," and of other works published from notes taken as he preached, whose writings were useful in leading Baxter to behold the love of God in the

redemption by Christ : a little later than Arminius, Whitgift, Cartwright, and Hooker,—all of whom died a few years before the first of the published sermons of Adams ; and a little earlier than Hammond, Parrow, Usher, Baxter, and Jeremy Taylor. It is much to be regretted that we have not materials for judging how far Adams was associated with any of these remarkable divines, in what degree he sympathized with them, or what influence he may have derived from those who preceded him, or imparted to those who followed him. With all of them he agreed in his opposition to Popery. From some of them he differed on points of doctrine—from Barrow's Arminianism, from Taylor's Pelagianism, and from Baxter's Presbyterianism. Inferior to Hooker in the fulness and majesty of his eloquence, and to Baxter in the keenness of his logic, the comprehensiveness of his theology, and especially in the burning power and plainness of his language ; he may be fitly compared to Parrow in the thoroughness which exhausts his subjects, and to Taylor, as we have formerly hinted, in the poetic splendour of his imagery ; though he is greatly excelled by both in different respects—by Parrow, in the steady flow of calm reasoning, and by Taylor, in the exuberance of his learning and the graceful ease with which he pours out his ever-charming illustrations. At the time—in the very year—in which Adams published the collection of his works, Dr Davenant, bishop of Salisbury, lost favour at Court, for preaching the doctrine of predestination, stated in the seventeenth article of the Church of England ; and, for the same offence, several clergymen were severely punished. During the same year, Leighton was fined ten thousand pounds, whipped, pilloried, lost his ears, had his nose slit, was branded on the face as a sower of sedition, and imprisoned for life, for a rude and vehement attack upon the bishops. That same year, too, Laud was introducing into the churches of London, Lambeth, and both the Universities, the Popish ceremonies ; for preaching against which, as well as against Arminianism, several clergymen were driven from Oxford. Amid these stirring movements, it is somewhat provoking that we have no clue to the part taken by our worthy divine. It is not unlikely that he belonged to a numerous class of men, who in that age, as indeed in all ages, quietly pursued the duties of their calling, conforming in outward things to the Establishment, and yet preaching doctrines directly opposed to the Court divinity. Of King James he speaks in his sermons in the strain of flattery which abounded in those days, and from which no parties were exempt. He complains, as we have seen, of the ravages made upon the liv-

ings of the clergy. He denounces the vices of the age. Some of his sermons were at Paul's Cross, one at Whitehall, one at a visitation, one at the election of Lord Mayor of London. He was at one time the minister of St Gregory's Church, near St Paul's, which, in 1633, was the scene of a violent dispute between the parishioners and the Dean and Chapter of St Paul's, about turning the communion table, in the middle of the church, into an altar at the upper end. In 1630, the year in which Adams' collected works were published, that church was pulled down to make room for the improvements which Bishop Laud was making in St Paul's. As Adams was announced as rector of St Gregory's in a work published three years after, it is probable that he retained his title after the congregation had been transferred to Christ Church, where he preached his visitation sermon, unless there was another church with the same designation. All these facts prove him to have been rich in those endowments which have been honoured by every church in every age, while the style of his dedications indicates that he lived in friendship with persons of high station in the country. That he was a firm opponent of Popery is manifest in every part of his writings, especially in his treatise on the "Happiness of the Church." Let this pungent passage from a wonderful performance, entitled "The White Devil," suffice:—"But I am to deal with none but thieves, and those private ones: and because Judas is the precedent, I will begin with him that is most like him. According to the proverb which the Grecians had of Philo-Judæus, '*Either Plato followed Philo, or Philo imitated Plato.*' Let me only change the names: *either Judas played the Pope, or the Pope plays the Judas.* This is the most subtle thief in the world, and robs all christendom with a good colour. Who can say he hath a black eye, or a light finger? for experience hath taught him, that, *cui pellis leonis non sufficit, vulpina est assuenda*; when the lion's skin cannot threat, the fox's skin can cheat. Pope Alexander was a beast, that, having entered like a fox, he must needs raigne like a lion; worthy he was to die like a dog; for *vis consilii expers, mole ruit sua*; power without policy, is like a piece without powder. Many a pope sings that common ballad of hell:—*Ingenio perii qui miser ipse meo*:—Wit, whither wilt thou? woe is me! my wit hath wrought my misery! To say truth, their religion is nothing in the circumstance, but craft; and policy maintains their hierarchy; as Judas' subtlety made him rich. Judas was put in trust with a great deal of the devil's business, yet not worse than the Pope. Judas pretended to serve the poor, and robbed them; and doth not the Pope, think you? Are there no alms-boxes rifled and emptied into the Pope's treasury? Or

fathers say that the poor gave Peter-pence to the Pope; but our grandfathers cannot tell us that the Pope gave Cæsar-pence to the poor. Did not he sit in the holy chair (as Augustus Cæsar on his imperial throne), and cause the whole Christian world to be taxed? And what? did they freely give it? No; a taxation forced it. What right, then, had the Pope to it? Just as much as Judas had to his Master's money. Was he not, then, a thief? Yet what need a rich man be a thief? The Pope is rich, and needs must, for his comings-in, be great:—he hath rent out of heaven, rent out of hell, rent out of purgatory; but more sacks come to his mill out of purgatory than out of heaven and hell too, and for his tolling, let the world judge. 'Therefore,' saith Bishop Jewel, '*he would be content to lose hell and heaven too, to save his purgatory.*' Some, by pardons, he prevents from hell,—some, by indulgences, he lifts up to heaven,—and infinite, by ransoms, from purgatory. Not a jot without money. *Cruces, altaria, Christum.* He sells Christ's cross—Christ's blood—Christ's self; all for money. Nay, he hath rent from the very stewes, a hell above ground, and swells his coffers by the sins of the people: he suffers a price to be set on damnation; and maintains lust to go to law for her own; gives whoredom a toleration under his seal; that lust, the son of idleness, hath free access to liberty, the daughter of pride.

"Judas was a great statesman in the devil's commonwealth, for he bore four main offices,—either he begged them shamefully, or he bought them bribingly, or else Beelzebub saw desert in him, and gave him them *gratis*, for his good parts; for Judas was his white-boy; he was, 1. An hypocrite; 2. A thief; 3. A traitor; 4. A murderer. Yet the Pope shall vie offices with him, and win the game too, for plurality. The Pope sits in the holy chair, yet a devil. Perjury, sodomy, sorcery, homicide, parricide, patricide, treason, murder, &c., are essential things to the new papacy. He is not content to be *steward*, but he must be *vicar*, nay, indeed, lord himself;—for what can Christ do, and the Pope cannot do? Judas was nobody to him. He hath stolen Truth's garment, and put it on Error's back, turning poor Truth naked out of doors. He hath altered the primitive institutions, and adulterated God's sacred laws. He steals the hearts of subjects from their sovereigns, by stealing fidelity from the hearts of subjects, and would steal the crown from the king's head; and all under the shadow of religion. This is a thief—a notable, notorious thief; but let him go. I hope he is known well enough, and every true man will bless himself out of his way."

As to his doctrinal theology, Adams was clearly a Calvinist, as

will appear in the following extract:—"The first born, which are written in heaven. This is a description of the persons of whom the Church consists. The Church itself is a number of men which God hath set apart by an eternal decree, and in time sanctified to become real members of it. They are written in heaven; there's their eternal election; and they are the first-born, that is, new-born; there's their sanctification. For the two parts of the description, their primogeniture, and registering in God's books, are but borrowed speeches whereby God would ratify the everlasting predestination and salvation of his Church; that, as the first-born is not to be defeated of his inheritance, and the enrolled names are never to be obliterated, so certainly shall they inherit eternal life. They are called, and called out of the world. Many wicked are created before them, but they are elected in God's decree to life before the other; for the wicked are not chosen at all. The book of life itself, wherein only are written the names of the elect, whom God hath ordained to salvation for ever. None written in heaven can ever be lost; yet they object against it. Psalm lxix. 28, *Let them be blotted out of the book of the living, and let them not be written among the righteous.* Hence they infer that some names once there recorded are afterwards put out; but this opinion casteth a double aspersion upon God himself. Either it makes him ignorant of future things, as if he foresaw not the end of the elect and reprobate, and so were deceived in decreeing some to be saved; or that his decree is mutable, in excluding those upon their sins whom he hath formerly chosen. From both these weaknesses St Paul vindicates him: 2 Tim. ii. 19, *The foundation of God standeth sure, having this seal: 'The Lord knoweth them that are his.'* First, The Lord knows them that are his; this were not true if God's prescience could be deluded. Then, *his foundation stands sure*: but that were no sure foundation, if those he had decreed to be his should afterwards fall out not to be his. The very conclusion of truth is this; *Impossibilis est delatio*—they which are written in heaven can never come into hell. To clear this from the opposed doubt among many, I will cull out three proper distinctions.

"1. One may be said to be written in heaven *simpliciter*, and *secundum quid*—he that is simply written there. *In quantum prædestinatus ad vitam*—because elected to life can never be blotted out. He that is but written after a sort may; for he is written, *Non secundum Dei præscientiam, sed secundum præsentem justitiam*—not according to God's former decree, but according to his present righteousness. So they are said to be blotted out, not in respect of

God's knowledge, for he knows they were never written there ; but according to their present condition, apostatizing from grace to sin.

" 2. Some are blotted out, *non secundum rei veritatem, sed hominum opinionem*—not according to the truth of the thing, but according to men's opinion. It is useful [usual] in the Scriptures to say a thing is done, *quando inuotescat fieri*, when it is declared to be done. Hypocrites have a simulation of outward sanctity, so that men in charity judge them to be written in heaven. But when those glistening stars appear to be only *ignes fatui*, foolish meteors, and fall down from the firmament of the Church, then we say they are blotted out. The written *ex-existentia*, by a perfect being, are never lost ; but *ex-apparentia*, by a dissembled appearance, may. Some, God so writes, *in se ut simpliciter habituri vitam*, that they have life simply in themselves, though not *of* themselves. Others, he so writes, *ut habeant non in se, sed in sua causa*, from which falling, they are said to be obliterated.

" 3. Augustine says, we must not so take it, that God writes first and then dasheth out ; for, if a Pilate could say, *Quod scripsi, scripsi* ; what I have written, I have written, and it shall stand ; shall God say, *Quod scripsi, expungam* ; what I have written, I will wipe out, and it shall *not* stand ?

" To conclude, they that are *written in heaven* can never be lost. Woe, then, to that religion which teacheth even the best saint to doubt of his salvation while he liveth. Hath Christ said, Believe, and shall man say, Doubt ? This is a rack and strappado to the conscience ; for he that doubteth of his salvation, doubteth of God's love ; and he that doubteth of God's love, cannot heartily love him again. If this love be wanting, it is not possible to have true peace. O the terrors of this troubled conscience ! It is like an ague ; it may have intermission, but the fit will come and shake him. An untoward least is a trouble to a man ; an untoward servant is a great trouble ; an untoward wife a greater trouble ; but the greatest trouble of all is an untoward conscience. *Blessed is the man whose sins are forgiven* ; where there is no remission of sins, there is no blessedness. Now, there is no true blessedness but that which is enjoyed ; and none is enjoyed unless it be felt ; and it cannot be felt unless it be possessed ; and it is not possessed unless a man know it ; and how does he know it that doubts whether he hath it or not ?

" All souls are passengers in this world ; our way is in the middle of the sea : we have no sure footing ; which way soever we cast our eyes, we see nothing but deep waters, the Devil and our own flesh raising up against us infinite storms. God directs us to Christ as

to a sure anchor-hold; he bids us undo our cables, and fling up our anchors in the vail, fasten them upon Jesus: we do so and are safe. But a sister of ours passing in the ship with us, that hath long taken upon her to rule the helm, deals unkindly with us: she cuts in pieces our cables, throws away our anchors, and tells us we may not presume to fasten them on the Rock, our Mediator. She rows and rowls us in the midst of the sea, through the greatest fogs, and fearfullest tempests: if we follow her course, we must look for inevitable shipwreck. The least flaw of wind will overturn us, and sink our souls to the lowest gulf.—No, they that are *written* in the eternal leaves of heaven, shall never be wrapped in the cloudy sheets of darkness. A man may have his name written in the chronicles, yet lost; written in durable marble, yet perish; written on a monument equal to a colossus, yet be ignominious; written on the hospital gates, yet go to hell; written on his own house, yet another come to possess it. All these are but writings in the dust, or upon the waters, where the characters perish so soon as they are made. They no more prove a man happy than the fool could prove Pontius Pilate a saint, because his name was written in the Creed. But they that are *written in heaven*, are sure to inherit it." *

His "Meditations on some Parts of the Creed" extend over more than a hundred and fifty closely printed folio pages. They are not included in the Selections announced for the present series. They are rich in solid thought, deep learning, scriptural and spiritual theology, experimental piety, practical wisdom, expressed with great force of language, and enlivened by an inexhaustible fertility of ingenious, happy, and sometimes highly poetical illustration. These, indeed, are the characteristics of all his writings. But one feature of them, which to some readers may wear the appearance of tediousness, is so important, and so suggestive, both to ministers, as teachers, and to all Christians, as learners of divine truth, that we cannot allow it to pass without special observation. We refer now to the *strictly expository form* of these discourses. The author leads the reader, at once, to the Bible. He keeps him there. He analyses the words of the passage under consideration. He largely illustrates the historical circumstances. He draws by easy and natural inference, suitable lessons of a practical character. Analogies start up: these are instantly dealt with. Fables, anecdotes, classical poetry, gems from the Fathers and other old writers, are

* The Happiness of the Church. Works, fol. 1630.

scattered over nearly every page. But the starting point is evermore the *language of Holy Scripture*. We confess that, apart from all other attractions, we have a growing conviction of the incomparable superiority of this mode of teaching religion over every other. It has prevailed in every age of the church in which Christianity has flourished.

Expository discourses on large paragraphs of Scripture, are eminently conducive to the instruction of the human race in the highest wisdom. But such is not exactly the method of these volumes. Instead of unfolding the meaning and connexion of a large portion of Scripture, or expounding consecutively an entire book, as he does in the Exposition of the Second Epistle of Peter, a striking and generally brief passage is chosen; its words are explained,—its bearing is pointed out,—its applications are unfolded to the various characters of men, whether bad or good, and to the various ranks, conditions, professions, opinions, joys, and sorrows of humanity. To do this, after the fashion of his own age, this author brings out the powers of a vigorous understanding, and the stores of many years' accumulation, aided by wonderful ingenuity; and engaging the reader by unexpected turns of wit, by imagery which is sometimes coarse and strong, but not unfrequently displaying great delicacy and beauty. By perpetually keeping before his readers the *word of God*, as an acknowledged authority, he wields a moral influence over our minds, which no reasoning on general principles could secure. We are far from vouching for the soundness of all his interpretations, or the accuracy with which, at all times, he uses the words of Scripture; yet we cannot withhold our admiration of his prevailing method.—We are the more disposed to give prominence to this characteristic, because we perceive in religious discourses of the eighteenth century, and in not a few of the present day, a preference for a style of religious instruction, which runs into the extreme of making very chary use, and even taking but slight notice, of *the most perfect language in the world*. It is certainly better for any man to clothe his *own thoughts* in his own words, than in any other; but in teaching the truths of religion, urging its duties, or ministering either its rebukes or its consolations, all our reading, observation, and experience plead on behalf of a copious and judicious use of Scripture language, not interwoven with the fabric of a human composition, but standing out in the majesty of its own truth, and the sacredness of its own inspiration. The author now before us affords a happy example, to a considerable extent, of the fulness of meaning which there is in Scripture, with-

out the torturing miscalled *senses* of a passage; while the capabilities of a learned and ingenious teacher are excited in calling attention to that meaning, imbuing the thoughts with it, writing it with living freshness on the inward tablets of the spirit. Is it not immeasurably better for us to deal thus with the revealed wisdom of heaven, than to dry it like a skeleton for the anatomist, by endless philological discussions, or to cover it with the misty light of an ever-changing philosophy?

Without disparaging the labours of scholars, or the speculations of metaphysicians, we must say, that the best fruit of such studies is the power they give, or improve, of bringing out the clear truth of Scripture, as the daylight of our practical life, the restraint of our passions, and the comforter of our hearts in sorrow and in death.

The treatises we are now bringing out of the obscurity of two centuries, contain a rich treat for all who love pertinent and felicitous enforcement of the practical lessons of the Bible. We can scarcely say that the pieces chosen are better than the rest. They are quite as good.—Their very titles are full of genius. None of them can be considered as a strictly doctrinal discussion, though, in all of them, some more than others, there are statements of doctrine, and as we have already seen, elaborate arguments in vindication of the doctrine, or rather of the interpretation of the passage, from speculative objections. The bare mention of the titles of discourses not embraced in the present series, will convey a favourable impression of the wide range which the author has taken, and the terseness with which he can express himself. The Gallant's Burden.—The White Devil.—The Black Saint.—The Fatal Banquet.—The Sinner's Passing Bell.—The Wolf and the Lambs.—Mystical Bedlam.—The Victory of Patience.—Presumption running into Despair.—Heaven made sure.—The City of Peace.—The Forest of Thorns.—Not only are the titles admirably chosen; the whole composition will be found in keeping with them. In a treatise on "The Soul's Sickness," he describes nineteen spiritual disorders analogous to those of the body, explaining their causes, and prescribing the remedies. We can give only one example.—"INCONSTANCY—a kind of staggers. There is a disease in the soul called Inconstancy, not unfitly shadowed to us by a bodily infirmity possessing the superior part of man. *Vertigo*, a swimming in the head; a giddiness, or the staggers. The disease in the body is described to be an astonishing and darkening of the eyes and spirits, that the patient thinks all that he seeth to turn round, and is sud-

denly compassed with darkness. The parallel to it in the soul is *Inconstancy*, a motion without rule, a various aspect, a diversifying intention. The inconstant man is like a *Pour contrell*. If he should change his apparel so fast as his thought, how often in a day would he shift himself? He would be a Proteus too, and vary kinds. The reflection of every man's views melts him; whereof he is as soon glutted. As he is a noun, he is only adjective, depending on every novel persuasion; as a verb he knows only the present tense. To-day he goes to the quay to be shipped for *Rome*; but before the tides come, his tide is turned. One party thinks him theirs; the adverse theirs; he is with both—with neither; not an hour with himself. Because the birds and beasts be at controversy, he will be a bat, and get him both wings and teeth. He would come to heaven hut for his halting. Two opinions (like two watermen) almost pull him apiece, when he resolves to put his judgment into a boat, and go somewhither: presently he steps back, and goes with neither. It is a wonder if his affections, being but a little lukewarm water, do not make his religion stomach-sick. Indifference is his ballast, and opinion his sail; he resolves not to resolve. He knows not what he doth hold. He opens his mind to receive notions, as one opens his palm to take a handful of water; he hath very much, if he could hold it. He is sure to die, but not what religion to die in! he demurs like a posed lawyer, as if delay could remove some impediments. He is drunk when he riseth, and reels in a morning fasting. He knows not whether he should say his Pater-noster in Latin or English; and so leaves it, and his prayers, unsaid. He makes himself ready for an appointed feast; by the way he hears of a sermon; he turns thitherward; and yet, betwixt the church-gate and church-door, he thinks of business and retires home again. In a controverted point, he holds with the last reasoner he either heard or read; the next diverts him; and his opinion dwells with him, perhaps so long as the teacher of it is in his sight. He will rather take dross for gold, than try it in the furnace. He receives many judgments, retains none: embracing so many faiths that he is little better than an infidel. He loathes manna, after two days' feeding, and is almost weary of the sun for perpetual shining. If the Temple Pavement be ever worn with his visitant feet, he will run far to a new teacher. . . . His best dwelling would be his confined chamber, where he would trouble nothing but his pillow. He is full of business at church, a stranger at home, a sceptic abroad, an observer in the street, everywhere a fool."—In like manner, "THE GALLANT'S

BURDEN" contains a full exposition of the remarkable words of the Prophet: "*The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come.*" He describes the country of Idumæa. He represents the shortening of the name from Idumæa to Dumah (as Aram is called Ram, and Ephes-dammim is called Pardammim, and Dammim), as the insinuation of God's contempt of that rebellious and accursed nation, by cutting short the name as unworthy to stand in his Book, graced with the full length: the estimation which the wicked bear with God is here expressed; he thinks the mention of them a blur to his sacred leaves: now, "shall their persons sit in his kingdom with honour, whose names may not stand in his Book without disgrace?" He then contrasts the honour which the world is seeking with that which God bestows. The "Burden" of the prophecy is considered as weighing *heavy on the prophet*, from which he takes occasion to enlarge on the negligence of ministers, and then, as *heavy on whomsoever they light*, when he denounces the mockers, murmurers, and all wicked and careless hearers of the gospel. From the judgments on Seir, the strength of Edom; Nineveh, the pride of Assyria; Troy, the pillar of Asia; Babylon, more a region than a city; Carthage graced with seventeen tributary kingdoms; Jerusalem and Rome—he then lifts up this voice of warning to England:—"Let me not speak as a prophet, but as an admonisher: It is impossible for the sin of England to have the like effect. We are ready to say in pride, what David spake in the assurance of faith: *I cannot fall: thou, O Lord, of thy goodness hast made my hill strong.* Let us praise God for that we have, and pray that our sins subvert it not. Let Dumah speak with pride: though our privileges be more, let our presumption be less: it is wise and safe to possess more than we boast of. Though nature hath bound up the loins of our kingdom with a girdle of waves, and policy raised another fence of wooden walls, yet God must put about us a third girdle,—the bands or circle of his providence—or our strength is weaker than the waters. It is an old and sure rule against the atheist, against the worldlings—that whole cannot be perpetual whose parts be alterable. If the members of this great body, the world, change, faint, and grow old, it argues a creeping decay to the whole. Let the cormorant know, that would build his nest here for ever, that parts of this land are alterable, therefore the whole not permanent. If the plague takes away men, the fields grow barren, nay, the wearied earth (after

much industry) is dull in her fruits. Like an unnatural step-dame, she produceth no good things of herself. If a deluge overrun us, we and our glory vanish. God hath more means than one to inflict his judgments. It is with no less admiration than truth reported, that a whole field in England is turned in one month from a fertile soil to a most barren waste. It lies from the danger of inundation, from the reach of the hand of war; what then can turn it to a perpetual barrenness? Thus: God raiseth a mighty wind that uncovers a mountain of sand which overspread the fruitful valley to a great thickness, and it is made worse than Carmel which God thus threatens: *I will turn Lebanon into Carmel, and Carmel into a forest*: it lies in the power of man's sin to make God curse his very blessings. The burden of Dumah is war. Mount Seir fears it not. If the book of our hearts lay open to be read, I think our fear of war is less than theirs. God grant our presumption, our security, be not as great! *We sit under our own fig-trees, and eat the fruit of our own vineyards. Our children go out by flocks, and dance; and flourish like the olive-branches round about our table. Our oxen are strong to labour. Our sheep bring forth thousands and ten thousands in our streets. There is no leading into captivity, no dashing of our children against the stones, no complaining in our streets.* If this one blessing exceed not our thankfulness for all, my observation is deceived. But what a bold inference is this! There is no war, therefore may be none, nor can we be overthrown! It is a speech as common as the stones in our streets, when consideration of war is offered, 'We need fear no enemies, if we be true amongst ourselves.' Vain security that is huilt on *ifs* and *ands*. Who shall make us *true to ourselves* that have been false to God? Are there no sons of Belial amongst us, that curse the prosperity of Zion, and gape for the day to cry *Down with it, down with it, even to the ground?* We know they have openly and privately, with coat of armour and coat of mail, assaulted the peace of Jerusalem, but (praise to our God) received shame in putting off their harness. Let this make us thankful, not secure, as if God could not reach his arm over our narrow seas. Behold France made a cockpit for massacres by the uncivil civil wars thereof. Think of the unquiet head long eaten in the Low Countries. And when thou sayest, 'We lay our heads on the pillows of peace, and eat the head of plenty,' kiss His hand with praises that feeds thee with these blessings, but let not thy own strength make thee careless."

While keeping to the main idea started by the words of Scrip-

ture, the lively and poetical imagination of this highly gifted writer draws from the scenery of nature most appropriate and graceful images.

"Be not too confident (whosoever) in thy Mount Seir. Every wicked soul hath her Mount Seir to trust in. They that have no assurance of rest in heaven, have their refuges and mountains of help on earth. David so returns it upon the wicked: '*In the Lord put I my trust; how then say you to my soul, flee as a bird to your mountain?*' Why should I seek to foreign helps, that have settled myself in the bosom of Rest itself? Riches are a Mount Seir to the covetous. They rest on them, as the ark on the mountains of Armenia. Honour is a Mount Seir to the ambitious, against all the besieging of rivals. Sensuality to the voluptuous, against all the disturbances of a clamorous conscience. Pride, fraud, drunkenness, is as Mount Seir to the lovers of them. But, alas! how unsafe: if stronger against, and further removed from, the hand of man, yet nearer to God's hand in heaven, though we acknowledge no place far from God or from his thunder. But we say, it is not always the safest sailing on the top of the mast. To live on the mountainous height of a temporal estate is neither wise nor happy. Men standing in the shade of humble valleys, look up and wonder at the height of hills, and think it goodly living there, as Peter thought Tabor. But when, with weary limbs, they have ascended, and find the beams of the sun melting their spirits, or the cold blasts of wind making their sinews slack, flashes of lightning, or cracks of thunder, soonest endangering their advanced heads, then they confess (checking their proud conceit) the low valley is safest. For the fruitful dews that fall fast on the hills stay least while there, but run down to the valley; and though, on such a promontory, a man further sees, and is further seen, yet, in the valley, where he sees less, he enjoys more!"

Many passages of these discourses remind us of the solemn and tender beauty which so greatly charms us in Jeremy Taylor.

"Men and brethren, let us be thankful. Let our meditations travel, with David in the 148th Psalm, first up into heaven. Even the very heavens and heights praise him. And those blessed angels in his court sing his glory. Descend we then by the celestial bodies, and we shall find the sun, moon, and all the stars of light praising him. A little lower, we shall perceive the meteors and upper elements, the fire and hail, snow and vapour, magnifying him, even the wind and storms fulfilling his word. Fall we upon the centre—the very earth. We shall hear the beasts and cattle, mountains and

hills, fruitful trees and all cedars, extolling his name. The chirping birds still sing sweet psalms and carols to their Creator's praise, every morning when they rise, every evening when they go to rest. Not so much as the very creeping things, saith the Psalmist, noisome dragons, and crawling serpents in the deeps, but they do, in a sort, bless their Maker. Let not man, then, the first fruits of his creatures, for whose service all the rest were made, be unthankful." The following pathetic passage occurs in a discourse on the words of Jeremiah, "Is there no balm in Gilead?" which bears this beautiful title, "THE SINNER'S PASSING BELL; or, a Complaint from Heaven for Man's Sins:"—"If we take these words spoken in the person of the prophet, let us observe, that he is no good preacher that complains not in these sinful days. Isaiah had not more cause for Israel, than we for England, to cry, '*We have laboured in vain, and spent our strength for nought.*' For, if we equal Israel in God's blessings, we transcend them in our sins. The blood-red sea of war and slaughter, wherein other nations are drowned, as were the Egyptians, is become dry to our feet of peace. The bread of heaven, that true manna, satisfies our hunger, and our thirst is quenched with the waters of life. The better law of the gospel is given us, and our saving health is not like a curious piece of arras folded up, but spread before our believing eyes, without any shadow cast over the beauty of it. We have a better High Priest to make intercession for us in heaven, for whom he hath once sacrificed and satisfied on earth, with one act, with everlasting virtue. We want nothing that earth can help us to, but that which we voluntarily *will* want, and without which we had better have wanted all the rest—thankfulness and obedience. We return God not one for a thousand, not a drachm of service for so many talents of goodness. We give God the worst of all things, that hath given us the best of all things. We cull out the least for his tithe; the sleepest hours for his prayers; the chippings of our wealth for his poor; a corner of the heart for his ark, where Dagon sits uppermost in his temple. He hath bowels of brass, and a heart of iron, that cannot mourn at this our requital. We give God measure for measure; but after an ill manner. For his blessings, *heaven, and shaken, and thrust together*—iniquities pressed down, and running over. Like hogs we slaver his pearls, *turn his grace into wantonness*, and turn again to rend in pieces the bringers. Who, versing [turning] in his mind this thought, can keep his cheeks dry? '*Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night!*' No marvel, if the good soul tremble to think of it; especially, when

all this wickedness ariseth (not from Sodom, and Sidon, and Edom, but) from the midst of the *daughter of Sion*. He that can see this and not sigh, is not a witness, but an agent, and sin hath obstructed his lungs; he cannot sorrow. Forbear, then, ye captious sons of Belial, to complain against us, for complaining against you. While this hydra of iniquities puts forth her still growing heads, and the sword of reproof cannot cut them off, what should we do but mourn? Whither can we turn our eyes, but we behold and lament at once—some roving with lewdness, some raving with madness, others reeling with ebriety, and yet others railing with blasphemy? If we be not sad, we must be guilty. Condemn not our passions, but your own rebellions that excite them. The zeal of our God whom *we serve with our spirits*, makes us, with Moses, to forget ourselves. *We also are men of like passions with you*. It is the common plea of us all.—If you ask us why we shew ourselves thus weak, we return, with Paul,—*Why do you these things?* Our God hath charged us not to see the funerals of your souls without sighs and tears. *Thus saith the Lord; Smite with thy hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel; for they fall by the sword, by the famine, and by the pestilence*. Shall all complain of lost labours, and we brook the greatest loss in silence?—Merchants bewail the shipwreck of their goods, and complain of pirates;—shepherds of their devoured flocks by savage wolves;—husbandmen of the tired earth, that requites their hopes with weeds;—and shall ministers see, and not sorrow for, the the greatest ruin (the loss of the world were less) of men's souls? They that have written to the life the downfall of famous cities, either wasted by the immediate hand of God, as Sodom, or by man, as Jerusalem, as if they had written with tears instead of ink, have pathetically lamented the ruins. Æneas Silvius, reporting the fall of Constantinople, 'historifies,' together with her passion [suffering], his own compassion for it:—The murdering of children before the parents' faces;—the slaughtering of nobles like beasts;—the priests torn in pieces; the religious flayed;—the holy virgins and sober matrons wronged and massacred;—and even the reliques of the soldiers' spoil given to the merciless fire! Oh wretched show of a miserable city! Consider Jerusalem, the city of God—the queen of the provinces. Tell her towers; mark well her bulwarks; carry in your mind the IDEA of her glories. And then, on a sudden, behold the temple and houses burning,—the smoke of the fire waving in the air, and hiding the light of the sun,—the flames springing up to heaven as high as their sins had erst done;—her

old, young, matrons, virgins, mothers, infants, princes and priests, prophets and Nazarites, famished, fettered, scattered, consumed ! If ever you read, or hear, it without commiseration, your hearts are harder than the Romans that destroyed it. The ruin of great things wrings out our pity ; and it is only a Nero that can sit and sing while Rome burns. But what are a world of cities, nay, the whole world itself burning, as it must be one day, to the loss of men's souls, the rarest pieces of God's fabric on earth ?"—In the same discourse, there are passages remarkable for *the vigour of the thought and the terseness of the expression*—"Let us avoid sin as much as we may ; and, though we cannot stay ourselves from going in, let us stay ourselves from going on, lest our God complain against us. If we make him sorrowful for a time, he can make us sorrowful for ever. If we anger him, he can anger all the veins of our hearts. If, instead of serving God by our obedience, we make him serve with our sins, he will make us serve with his plagues. If we drive God to call a convocation of heaven and earth—"Hear, O heaven, and hear-ken, O earth—I have nourished and brought up children, and they have rebelled against me." If he call on the mountains to hear his controversy, he will make us call on the mountains to help and hide our misery. If we put God to his controversy, and make him a plaintiff to enter his suit against us, he will put us to a complaint indeed ; *therefore shall the land mourn, and every one that dwelleth therein shall languish*. He will force us to repent the time and deeds that ever made him to repent that he made us. He will strike us with such a blow that there needeth no doubling of it. He will *make an utter end* ; *destruction shall not rise up the second time*, as Abishai would have stricken Saul *at once* ; and I will not smite him the second time. We cannot so wrong God that he is deprived of power to right himself. His first complaint is, as I may say, in *tears* ; his second in *blood*. I have read of Tamerlane, that the first day of his siege was honoured with his white colours ; the second with the fatal red ; but the third with the final black. God is not so quick and speedy in punishment ; nor come his judgments with such precipitation. Nineveh, after so many forties of years, shall yet have forty days. He that at last came with his fan in his hand, and fanned but eight grains of good corn out of a whole barnful of chaff—a whole world of people—gave them the space of one hundred and twenty years' repentance. If Jerusalem will not hear Christ's words, they shall feel his hands. They that are deaf to his voice, shall not be insensible to his blows. He that may not be heard will be felt . . . There is sweet mercy even in his chidings.

He teacheth us a happy composure of our reprehensions. We are of too violent a spirit, if at least we know what spirit we are of, when nothing can content us but fire from heaven. He that holds the fires of heaven in his commanding hand, and can pour them in floods on rebellious Sodom, holds back his arm, and doth but gently loosen his voice to his people. I know there is a time to hear the still voice that came to Elias, or the whisperings of that voice behind: '*This is the way; walk in it*'—can do little good; and then God is content we should derive from his throne thunderings and lightnings, and louder sounds. The hammer of the law must soon break the stony heart of rebellion; and often the sweet balm of the gospel must supple the broken conscience. Let us not transpose or invert the method and direction of our office, killing the dying with the killing letter, and preaching judgment without mercy, lest we reap judgment without mercy to ourselves. Some men's hearts are like nettles: if you touch them but gently, they will sting; but rough handling is without prejudice; while others are like the briars that wound the hard grasping hand of reproof, but yield willingly to them that touch them with exhortation. One must be washed with gentle baths, whilst another must have his ulcers cut with lances. Only do all, not with an oblique and sinister purpose, but with a direct intention to save. An odious, tedious, endless inculcation of things doth often tire those with whom a soft and short reproof would find good impression . . .

"It is objected that the thoughts of God are peace. He that is covered with thunder and clothed with lightning speaks, and the earth trembles; toucheth the mountains, and they smoke for it; sharpens not his tongue like a razor, but speaks like a mournful complaint. What, then, mean our preachers, to lift up their voices like trumpets, and to speak in the tune of thunder against us? We cannot wear a garment in the fashion, nor take use for our money, nor drink with a good fellow, nor strengthen one word with the credit of an oath, but bitter invectives must be shot like porcupines' quills at these slight scapes! I answer, God knows when to chide and when to mourn; when to say, *Get thee behind me, Satan*, as to Peter, and when coolly to tax Jonas, *Dost thou well to be angry?* But he that mourns for Israel degenerate, doth at another time protest against Israel apostate, and swears they shall not enter into his rest. We would fain do so too; I mean, speak nothing but grace and peace to you; but if ever we be thorns, it is because we live amongst briars; if we lift up our voices, it is because your hearts are so sleepy that you would not else hear us."

If any apology were needed for the figurative language, and the varied style of illustration, in which this writer abounds, we know not that one so fitting could be found as that which he himself supplies:—"God hath given us this liberty in the performance of our callings, not only nakedly to lay down the truth, but with the helps of invention, wit, art, to prevent the loathing of his *manna*. If we had none to hear us but Cornelius or Lydia, or such sanctified ears, a mere affirmation were a sufficient confirmation. But our auditors are like the Belgic armies (that consist of French, English, Scotch, German, Spanish, Italian, &c.), so many hearers, so many humours: the same diversity of men and minds, that, as guests at a strange dish, every man hath a relish by himself—that all our helps can scarcely help one soul to heaven. But of all kinds, there is none that creeps with better insinuation, or leaves behind a deeper impression on the conscience, than a fit comparison. This extorted from David what would hardly have been granted, that, as David slew Goliath with his own sword, so Nathan slew David's sin with *his* own word. Jotham convinced the Shechemites' folly in their approved reign of Abimelech over them, by the tale of the hramble. Even temporal occasions open the mines to dig out spiritual instructions. The people flock to Christ for his bread: Christ preacheth to them another bread, wherof he that eats shall never die. The Samaritan woman speaks to him of *Jacob's* well; he tells her of *Jesus's* well, whose bottom or foundation was in heaven, whose mouth and spring was downwards to the earth, cross [contrary] to all earthly fountains, containing *water of life*, to be drawn and carried away on the buckets of faith. She thought it a *new* well; she found it a *true* well, whereof drinking, her soul's thirst was for ever satisfied. The cripple begs for an alms; the apostle hath no money, but answers his small request with a great bequest—health in the name of the Lord Jesus. His purse is nothing the fuller, his body is much the happier. This course, you see, both Christ and his apostles gave us in practice and precept."

One of the attractions of Adams' sermons lies in his admirable portraiture of the manners of his times. The licentiousness of James's court is well known to all who are acquainted with the history and the literature of that age; and the general corruption of society, in town and country, were such as might be expected under such a government. The exceptions to the prevailing tone of English manners might be found in every grade, especially among the industrious citizens, the well-doing yeomanry, a portion of the clergy, and not a few men of the highest rank and station. It was natural

that not only courtiers, and ambassadors from other countries, but *preachers of the day*, should often give pictures of English society in their writings. Such pictures are interesting as an essential part of history, enabling us to form a correct judgment of the real state of parties at the breaking out, during the continuance, and at the end of the civil wars. To the Christians of the present day, they are of peculiar value, for enabling us to estimate the moral progress of the nation which has resulted from the diffusion of those principles, both political and religious, which have been branded by their enemies on the one hand, and honoured by their friends on the other, as the **PURITANISM** of our forefathers.

“In the infancy of the world God’s blows were most [mostly] outward; in this ripe (or rather rotten) age of it, they are most [mostly] inward and spiritual. We have no bears to devour the mockers, no fiery serpents to strike the murmurers; God’s punishments reach most to the conscience: a sensual and senseless heart, without apprehension of God’s incensed anger, not made of penetrable stuff. If God’s finger touch the body, we groan under the weight: let his whole hand lie on the soul, we feel nothing. If this be not our burden and misery, what is? Like curious visiters, will ye not believe this age to labour of this sickness, unless you behold some symptoms. Let your eyes take notice, and that not without grief of soul, of the deadness of heart among us. We ply the world hard, dally with religion. We serve God in jest, ourselves with all respect and earnest. Our devotions are like winter, frosty, misty, and windy, of many natures, none other than cold. Nothing arms, charms, and confirms our senses with attention, spirits with intention, active powers with contention, but vanity. Are not the benches in taverns and theatres often well replenished, when these seats are thin and almost empty? Are not the alleys in this temple oftener full of walkers than the quire of petitioners? Conference with the profane, ostentation of clothes, perhaps plots of mischief, as frequent as suits to God: (making it a little less than a den of thieves). If men stumble into the church as company, custom, recreation, or (perchance) sleep invites many, they feed their eyes with vanities; if any drops be admitted in their ears, they are entertained under the nature of conceits. Judgments (they think) be none of their lessons; they will not suffer their consciences to apply them. Mercies they challenge and own, though they have no right to them. If this estate be not a misery, burden; judgment there is none. The fire of the pestilence is well quenched; the rumours and storms of war are laid; the younger brother of

death, famine, doth not tyrannize over us. But here it is our sins and God's wrath (for them) meet, and the heart is hardened. This is the sorest judgment. Let me speak a paradox, but a truth: it is the plague of many that they are not plagued; even this is their punishment—the want of punishment; and the hand of God is then heaviest when it is lightest, heaviest on the conscience when it is lightest on the carcass. It is true of them what the philosopher said of himself, *they are undone, that they are not undone*. God suffers their bodies to possess, and to be possessed of, rest; they sing to viols, dance their measures, their heads ache not, much less their consciences. But (as to Israel, fat with the quails) God withal sends leanness into their souls. The present indulgence gives sufficient argument of future woes. They surfeit on pleasures till death puts them out of breath. That worthy father, Augustine, saw this, their (self-commanded) estate, and prayed against it:—‘Lord, here plague, cut, *massacre me, burn me, so that for ever, thou wilt spare and save me.*’ This is the most grievous burden. Security is the very suburbs of hell. There is nothing more wretched than a wretched man that reckes not his own misery. An insensible heart is the devil’s anvil; he fashioneth all sins on it; and the blows are not felt. We flow with those sins to which no following posterity will ever be able to add: so spreading an infection of sin among us, that, as in a great plague, we wonder not so much at them that die, as at them which scape; so there is nothing a wonder, a mirror, a miracle in nature, but he that lives unspotted of this world. If you think I speak too bitterly, I would to God it were not worse than I speak. I would your reformation might convince us of shame, and give us cause to recant this in the pulpit. We load God with our sins, and press him as a cart with sheaves;—we pack up a bundle of lies, blasphemies, adulteries, perjuries, extortions, frauds, and then hasten to the cross of Christ to unload them, as if pressing our souls to hell with wilful sins; yet Christ, on the least warning, must ease us. But, the promise is—not to men laden with sins, but with sorrow for sins. It is such a load as must make us weary, or we have no promise to be eased. But, alas, sin (which is burden enough to sink the world) is made light by custom. . . . How many have incurvate and oppressed souls, bowed down with the *spirit of infirmity* (nay of rank iniquity) more than eighteen years, that are not yet sensible of their own crookedness, nor the cause thereof! For it cannot be but the devoured patrimonies of many orphans—the ruins and depopulation of towns—the devastation of holy things, should be burdens too heavy for a poor crazy

soul to stand under; piles of usury heavier than *Etna*, burdens of bribes outbalancing the axle-tree, are more than the giants—theomachoi—monsters of men, and prodigies of nature, were able to bear. We could not see a corrupted lawyer, citizen, cormorant, go so nimbly, if they had not some help. Here it is. The *strong man Satan* (so it pleaseth Christ to term him), puts under his shoulder, and makes the vessel go tight and easy, with an equal balance, which could not else swim upon the waters without sinking. Pride could not else carry a whole township on his back, which his father Covetousness had (but newly) devastate, clambering up to honour (as Jonathan the garrison of the Philistines, by the raggedness of those two rocks *Bozez* and *Seneh*, so these) by the desolation of our two main rocks—the Church and the Commonwealth. The unmerciful *monopolies* of courtiers—the unreasonable prices of merchants—the hoards (if not transportation) of grain with cormorants—the advantages made of the poor's necessities, unconscionable fines, and rents, wringing the last penny from their purses, and drop of blood from their hearts,—an intolerable weight! These wretches were never able to bear it without the aid of the devil, who, while they draw with him in the same yoke, is content to bear all the burden. At last, when Presumption hath left the stage, and Desperation begins to knit up all with a direful catastrophe, the pulses beating slowly, the head aching vehemently, body and soul refusing all proffered comfort, then the devil casts the whole load on them, that at once they may despair and die; then, that which was lighter than corks or feathers, becomes heavier than lead and earth. God hath often striven with them by his word. They would never yield,—*Thou shalt overcome, O Lord*—now (perhaps with Julian, too late) they pant out—'*Thou hast overcome!*' Our crying in the day could not wake them. That cry at midnight shall fetch them up, with the burden of envy, covetousness, drunkenness, &c.; and, as it was doomed to Babylon,—*Look, how much her glory and pleasure hath been*, give her so much torment and sorrow. Nay, then the devil gets up too (like a merciless jailor), with the addition of his own weight, to aggravate their woes."

The following pithy and sarcastic passage throws much light on the loving behaviour of the sons of the Church of England to their mother, half a century before the 'Grand Rebellion.'

"—This is godliness—to be at cost with God. Therefore, our fathers left behind them pledges, evidences, sure testimonies of their religion in honouring Christ with their riches. (I mean not those

in the days of Popery ; but before even the locusts of the Papal See made our nation drunk with that enchanted eup.) They thought it no waste, either to build new monuments to Christ's honour, or to better the old ones. We may say of them, as Rome bragged of Augustus Cæsar,—*what they found of brick, they left marble* ; in imitation of that precedent in Isaiah (ix. 10), though with honester hearts :—‘ *The bricks are fallen down, but we will build with hewn stones ; the sycamores are cut down, but we will change them into cedars.*’—In those days, charity to the Church was not counted waste. The people of England, devout like those of Israel, cried one to another, ‘ Bring ye into God's house,’ till they were staid with a statute of Mortmain, like Moses' prohibition, *they bring too much*. But now they change a letter (*auferte* for *afferte*), and cry ‘ Take away,’ as fast as *they* gave ; and no inhibition of God or Moses, gospel or statute, can restrain their violence, till the alabaster box be as empty of oil as their own consciences are of grace. We need not stint your devotion, but your devoration. Every contribution to God's service is held waste. Now, any required ornament to the Church is held waste, but the swallowing down (I say not of ornaments, as of things better spared, but) of necessary maintenance. Tithes, fruit-offerings, all are too little. Gentlemen in these cold countries have very good stomachs. They can devour (and digest too) three or four plump parsonages. In Italy, Spain, and those hot countries (or else nature and experience too, lies), a temporal man cannot swallow a morsel or bit of spiritual preferment, but it is reluctant in his stomach, up it comes again ; surely these northern countries, coldly situate, and nearer to the tropic, [north pole, perhaps] have greater appetites ? The Africans think the Spaniards gluttons ; the Spaniards think so of the Frenchman ; Frenchmen, and all, think and say so of Englishmen ; for they devour whole churches, and they have fed so liberally, that the poor servitors (ashamed I am to call them so), the vicars, have scarce enough left to keep life and soul together, not so much as the defence of hunger, and thirst, and cold requires. Your fathers thought many acres of ground well bestowed ; *you* think the tithe of those acres a waste. Oppression hath played the Judas with the church, and, because he would prevent the sins incurable by our fulness of bread, hath scarce left us bread to feed upon ; Daniel's diet among the lions, or Elias' in the wilderness. I will not censure *you* in this, ye citizens. Let it be your praise, that though you dwell in *ceiled houses* yourselves, you let not God's house *lie*

waste. Yet sometimes it is found that some of *you*, so careful in the city, are as negligent in the country, where your lands lie, and there the temples are often the ruins of your oppression. Your poor, undone, blood-sucked tenants not being able to repair the windows or the leads, to keep out rain or birds: If a levy or taxation would force your benevolence, it comes malevolently from you with a 'Why is this waste?' Raise a contribution to a lecture; a collection for a fire; an alms to a poor destitute soul, and lightly there is one Judas in the congregation to cry—*Why is this waste?* Yet you will say, 'If Christ stood in need of an unction, though as costly as Mary's, you would not grudge it, nor think it lost.' Cozen not yourselves, ye hypocrites. If ye will not do it to his Church, to his poor ministers, to his poor members, neither would you to Christ. If you clothe not them, neither would you clothe Christ, if he stood naked at your doors."

"..... Our slavery to epicurism is great in these days.... We sacrifice to our palates as to gods; the rich feast, the poor fast; the dogs dine, the poor pine."

The skilful detection of motives and character hidden under the disguises of religious pretension, is one of the most remarkable attributes of this writer.

The sermon preached at Paul's Cross, March 7, 1612, is on John xii. 6—" *This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.* I am to speak of Judas, a devil by the testimony of our Saviour—*Have I not chosen you twelve, and one of you is a devil?* Yet so transformed into a show of sanctimony, that he who was a devil in the knowledge of Christ, seemed an angel in the deceived judgment of his fellow-apostles. A devil he was—black within, and full of rancour, but white without, and skinned over with hypocrisy; therefore, to use Luther's words, we will call him 'THE WHITE DEVIL.' Even here he discovers himself, and makes good this title. Consider the occasion thus: Christ was now at supper among his friends, where every one shewed him several kindness. Among the rest, Mary pours on him a box of ointment. Take a short view of this affection. 1. She gave a precious unction, spikenard. Judas valued it at three hundred pence, which, after the best computation, is with us above eight pounds, as if she could not be too prodigal in her love. 2. She gave him a whole pound (verse 3d). She did not cut him out her devotion by piecemeal nor remnant

nor serve God by the ounce ; but she gave all ! For quality, precious ; for quantity, the whole pound. Oh that *our* service to God were answerable ! We rather give one ounce to lust, a second to pride, a third to malice, &c., so dividing the whole pound to the devil ; she gave all to Christ. 3. To omit her anointing his feet, and wiping them with the hair of her head, wherein her humility and zeal met : his feet, as unworthy to touch his head : with her hair, as if her chief ornament was but good enough to honour Christ withal—the beauty of her head to serve Christ's feet. *She brake the box* ; and this of no worse than alabaster ; that Christ might have the last remaining drop ; *and the whole house was filled with the odour*. At this repines Judas, pretending the poor, for he was WHITE ; intending his profit, for he was a DEVIL.

“ In Judas' censure of Mary, many things are observable to his shame—our instruction....Observe that Saint John lays this fault on Judas only ; but Saint Matthew and Saint Mark charge the disciples with it, and find them guilty of this repining, and that in both, not without indignation. This knot is easily untied. Judas was the ringleader, and his voice was the voice of Jacob, all charitable ; but his hands were the hands of Esau, rough and injurious. Judas pleads for the poor ; the whole synod likes the motion well ; they second it with their verdicts ; their words agree, but their spirits differ. Judas had a further reach, to distil the ointment, through the alembic of hypocrisy, into his own purse ; the apostles mean plainly. Judas was malicious against his Master ; they simply thought the poor had more need. So sensible and ample a difference do circumstances put into one and the same action : presumption or weakness, knowledge or ignorance, simplicity or craft, do much aggravate or mitigate an offence. The apostles consent to the circumstance, not to the substance, setting their hands, as it were, to a blank paper. It was in them pity, rather than piety ; in Judas neither pity nor piety, but plain perfidy—an exorbitant and transcendent sin, that would have brought innocence itself into the same condemnation : thus the aggregation of circumstances is the aggravation of offences. Consider his covetousness, fraud, malice, hypocrisy, and you will see his sin is monstrous, *sine modo*, like a mathematical line, infinitely divisible. The apostles receive the infection, but not into so corrupted stomachs ; therefore, it may make them sick, not kill them. Sin they do, but not unto death. It is a true rule, even in good works, virtues are discerned from vices, not by their offices, but by their ends or intents : neither the outward form,

no, nor (often) the event, is a sure rule to measure the action by.... The same rule holds proportion in offences. Here they all sin: the apostles, in the imprudence of their censure; Judas, in the imprudence of his rancour. Judas' train soon took fire in the suspectless disciples; and Satan's infections shoot, through some great star, the influence of damnation into the ear of the commonalty. Let the experience hereof make us fearful of examples....

"Judas is hold to reprove a lawful, laudable, allowable work: *he said thus*. I do not read him so peremptory in a just opportunity. He could swallow a gudgeon, though he kicks at a fly. He could observe, obey, flatter the compounding Pharisees, and thought he should get more by licking than by hiting. But here his mouth waters at the money. His teeth rankle the woman's credit, for so I find malignant reprovers styled. They do not mend, but make worse: they hite, they gnaw. Thus was Diogenes surnamed Cynic for his snarling—the Dog of reproaches. Such forget that mercies are above menaces. Many of the Jews, whom the thunders of Sinai, the thunders of the law, moved not, John Baptist wins with the songs of Zion. Judas could feign and favour, and fan the cool wind of flattery on the burning malice of the consulting Scribes. Here he is hot, sweats and swells without a cause. Either he must be unmerciful, or over merciful; either wholly for the reins, or all upon the spur. He bath soft and silken words for his Master's enemies; coarse and rough for his friends. There he is a dumb dog, and finds no fault; here he is a harking cur, and a true man instead of a thief. Observe his devilish disposition, bent and intended to stifle goodness in others that had utterly choked it in himself. Is the apostle Judas a hinderer of godliness? Surely man hath not a worse neighbour, nor God a worse servant, nor the devil a hetter factor, than such a one—an *Æsop's* dog, that because he can eat no hay himself, lies in the manger, and will not suffer the horse; he would be an ill porter of heaven gates, that having no lust [desire] to enter in himself, will not admit others. Is it not enough for thee, O Judas, to be a villain thyself, but thou must also cross the piety of others? Hast thou spoiled thyself, and wouldst thou also mar Mary? Nay, observe, he would hinder the works of piety through colour of the works of charity, diverting Mary's hounty from Christ to the poor, as if respect to man should take the wall of God's service. Let not, then, O Judas, Charity shoulder out Piety. Nay, charity will not, cannot: *for faith worketh by love*. And Love never dined in a conscience, where Faith had not first broken her fast. Faith and Love are like a pair of

compasses; whilst Faith stands perfectly fixed in the centre, which is God, Love walks the round, and puts a girdle of mercy about the loins. There may indeed be a show of charity without faith; but there can be no show of faith without charity. Man judgeth by the hand, God by the heart.... Lastly, observe his unkindness to Christ. What! Judas, grudge thy Master a little unction? and (which is yet viler) from another's purse? With what detraction, derision, exclamation, wouldst thou have permitted this to thy fellow-servant, that repinest it to thy Master! How hardly had this been derived from thy own estate, that didst not tolerate it from Mary's! What! thy Master, that honoured thee with Christianity—graced thee with apostleship—trusted thee with stewardship—wilt thou deny *him* this courtesy, and without thine own cost? Thy Master, Judas! thy Friend! thy God! and yet, in a sweeter note, thy Saviour! And canst not endure another's fraternal kindness to him? Shall he pour forth the best unction of his blood, to bathe and comfort thy body and soul, and thou not allow him a little refection? Hath Christ hungered, thirsted, fainted, sweat, and must he instantly bleed and die, and is he denied a little unction? And dost *thou*, Judas, grudge it? It had come more tolerably from any mouth—his friend, his follower, his professor, his apostle, his steward! Unkind, unnatural, unjust, unmerciful Judas!"

Few writers are equal to this author in the rich, quaint, and overwhelming abundance of imagery with which he paints the characters of men. Here is one specimen. Speaking of Esau, as a *man of the field*, he says:—"There was his sport; there was his heart. Therefore did Isaac love Esau, because he did eat of his venison. He loved his venison, not his conditions. Some would read it thus, '*because venison was in his mouth*,' and so turn his hunting into a metaphor, as if by insinuation he had wound himself into the favour of Isaac. But the other reading is better, saving that, by the way, we may give a reprehension to such mouth-hunters. If you would know who they are, they are the flatterers, of whom we may say, as huntsmen of their dogs, they are well-mouthed, or rather ill-mouthed; for an ordinary dog's biting doth not rankle so soon as their licking. Of all dogs they are best liked to spaniels; but they have a more venomous tongue. They will fawn, and flatter, and leap up, and kiss their master's hand; but all this while they do but hunt him, and if they can *spring* on him at once, you shall hear them quest instantly, and either present him to the falcon, or worry and prey on him them-

selves, perhaps not so much for himself as for his feathers. For they love, not *Dominos* but *Dominorum*, not their master's good, but their master's goods.

"The golden ass, got into sumptuous trappings, thinks he hath as many friends as he hath beasts coming about him. One commends his snout for fairer than the lion's; another, his skin for richer than the leopard's; another, his foot for swifter than the hart's; a fourth, his teeth, for whiter and more precious than the elephant's; another his breath, for sweeter than the civet beast's; and it is wonder if some do not make him believe he hath horns, and those stronger than the bull's, and more virtual than the unicorn's. All this, while they do but hunt him for his trappings: uncase him, and you shall have them baffle and kick him! This doth Solomon insinuate (Prov. xix. 4): *Riches gather many friends; but the poor is separated from his neighbour.* He saith not the *rich man*, but *riches*. It is the money, not the man, they hunt.

"The great one bristles up himself, and conceits himself higher by the head than all the rest; and is proud of many friends. Alas, these dogs do but hunt the bird of paradise for his feathers. These wasps do but hover about the gally-pot, because there is honey in it. The proud fly, sitting upon the chariot-wheel, which, hurried with violence, huffed up the sand, gave out that it was she which made all that glorious dust. The ass, carrying the Egyptian goddess, swelled with the opinion that all those crouches, cringes, and obeisances were made to him; but it is the case, not the earcase, they gape for. So may the chased stag boast how many hounds he hath attending him. They attend, indeed, as ravens, a dying beast. Aetion found the kind truth of their attendance. They run away, as spiders from a decaying house; or as the cuckoo, they sing a scurvy note for a month in summer, and are gone in June or July, sure enough before the fall. These hunters are gone; let them go; for they have brought me a little from the strictness and directness of my intended speech. But as a physician, coming to the cure, doth sometimes receive some of his patient's infection, so have I been led to hunt a little wide to find out these *cunning hunters*."

To some readers fond of curious learning, and quaint scorn of errors and pretences that have faded before the light of advancing knowledge, it cannot but be amusing to see how, more than two hundred years ago, a man of wit and genius dealt with astrologers and the folly of prognosticators. "Commend me here to all Genethliacs, easters of nativities, star-worshippers, by this token that they are all impostors, and, here, proud fools. Here be twins conceived

together, born together, yet of as different natures and qualities as if a vast local distance had sundered their births, or as if the ordinary blood of enemies had run in their veins. It is Saint Augustine's preclusion of all star predictions out of this place. And since I am fallen upon these figure casters, I will be hold to cast the destiny of their profession, and honestly lay open their juggling in six arguments.

"1. The falsehood of their *Ephemerides*.

"Perhaps when some appoint rain on such a day, some frost, some snow, others wind, or calm and fair weather; some of these may hit. But, lightly, he that against his knowledge, told true to-day, lies to-morrow; and he that lied yesterday, may happen right next day; as a blind archer may kill a crow. For this cause (I think) some were called erring or wandering stars, not so much because they were uncertain in their own seats and motions, as because they caused to err their clients and gaping inquisitors. And so they are called *erring* in the same phrase and sense as Death is called *pale*; not that it is pale in itself, but because it maketh those pale it seizeth on.

"Therefore some of the suhtler have delivered their opinions in such spurious, enigmatical, dilogical terms, as the devil gave his oracles, that since heaven will not follow their instructions, their constructions shall follow heaven. And because the weather hath not fallen out as they have before told, they will now tell us that the weather falls so, that, reading their books, you would think, as the beggars have their *canting*, they had got a new language out of the elements which the poor Earth never did understand; and it is thought that *canting* is the better language, because it is not so ambitious as to meddle with the stars; whereof the prognosticator's head comes as short, as his tongue doth of the beggar's eloquence.

"2. The state of fortune-tellers and prophecy-usurpers, which is not only poor and beggarly (as if the envious Earth refused to relieve those that could fetch their living out of the stars), but also ridiculous. This is not all; but they are utterly ignorant of their own destinies. Now, he that is a fool for himself, how should he be wise for others? Thracias the soothsayer, in the nine years' drought of Egypt, came to Busiris the tyrant, and told him that Jupiter's wrath might be appeased by sacrificing the blood of a stranger.

"The tyrant asked him what countryman he was—of Egypt, or an alien? He told him, a stranger.

"Thou, quoth the tyrant, art that lucky guest, whose blood shall wet our soil, and give us rest.

"..... But I have spent too much breath about this folly of prognosticators, of whom it may be said that not only *the children of this world are wiser in their generation than the children of light*, but they would be wiser than the light itself. They would know more than saints and angels, and search out the uninvestigable things of the Lord. If they could foresee future things, they would brag themselves equal to God. But secret things belong to God, *revealed to us*.

"The other is both arrogant in man and derogant to God. And Gregory says well: '*If such a star be a man's destiny, then is man made for the stars, and not the stars for man.*' The devils know not future events, and will these boast it?"

As a writer of sermons, it may not be unimportant to notice the ingenuity with which this author opens his subject, and arranges his illustrations. On 1 Pet. iv. 19—*Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator*—he thus begins:

"A true Christian's life is one day of three meals, and every meal hath in it two courses. His first meal is to be born a sinner, and to be new-born a saint. *I was born in iniquity, and in sin did my mother conceive me*: there is one course. 'Except a man be born again, he cannot see the kingdom of God:' there is the other course. His second meal is, to do well and to suffer ill. 'Do good unto all, but especially unto those that are of the household of faith:' there's one course, of doing. *All that live godly in Christ Jesus shall suffer persecution*: there's the other course, of suffering. The third meal is, to die a temporal death, to live an eternal life. The first is his breakfast, and herein he is naturally born in sin, and condemned for sin; spiritually, born again in righteousness, and justified from sin. The last is his supper, wherein there is one bitter dish—Death: *It is appointed to all men once to die*; to all once, to many twice; for there is a second death, and that is truly a death, because it is the death of life; the other rather a life, for it is the death of death, after which there shall be no more death. Therefore, rise that you may not fall; rise now, by a righteous life, lest you fall into an everlasting death. If the soul will not now rise, the body shall one day be raised, and go with the soul to judgment. The second course is incomparably sweet—to live after death. I say after death; for a man must die that he may live: so that a good supper brings a good sleep. He that lives well shall sleep well. He that now apprehends mercy, mercy shall hereafter comprehend him. Mercy is the last end; no hope beyond it: and this is the time for it; the next is of justice. The middle meal between

both these is our dinner ; and that consists in doing good and suffering evil. And on these two courses my text spreads itself. First, they that *suffer according to the will of God*,—there's the passion. Secondly, they may *trust God with their souls in well-doing*,—there's the action. More particularly, in the words we may consider five gradual circumstances.

“ 1. The sufferance of the saints ; *they that suffer*. 2. The integrity of this sufferance ; *according to the will of God*. 3. The comforts of this integrity ; *may commit their souls to God*. 4. The boldness of this comfort ; *as unto a faithful Creator*. 5. The caution of this boldness ; *in well-doing*. . . . It is the part of a Christian to suffer wheresoever he is ; let him expect it. Adam was set upon in Paradise ; Job in the dunghill. Job was more strong to resist temptations in the miserable dust, than was Adam in that glorious garden. The Jews were commanded to eat sour herbs with their sweet passover. Bitterness ever treads on the heels of pleasure. Jacob hath a son, and loseth his wife : Benjamin is born, Rachel dies. Our Lady, coming from that great feast, lost her son Jesus three days. Seven days she had eaten sweet bread ; here followed three days' sour bread for it. Good things are to be taken with much thankfulness ; evil with much patience.....Sudden crosses find weak souls secure ; leave them miserable ; make them desperate. A looked-for evil smarts more gently. Unexpected joys are more gracious ; but unexpected evils are more grievous. Mischiefs come most commonly without warning. They do not allow, as Jonas did to Nineveh, forty days' respite ; not so much as an *hac nocte*—this night, which was allowed to the worldling—*this night shall they fetch thy soul from thee*. Happy man, that gives himself warning. He that conceits what *may* be, arms himself against what *must* be . . . Thou art at home in peace, singing in thine own vineyards. Thou sittest in a shock, secure, while thy reapers fell the humble corn at thy foot, and fill thy barns. What if, for religion, thou shouldst be sent to exile, where thou mayest weep, with Israel, to thy deriding enemies, demanding a song of Zion—*how shall I sing the song of joy in a strange land?* How canst thou digest the injuries and brook the contempt of strangers? Fear not to be scourged, but to be disinherited.

“ There is so much comfort in sorrow as to make all affliction to the elect a *song in the night*. Adversity sends us to Christ, as the leprosy sent those ten. Prosperity makes us turn our backs upon Christ, and leave him, as health did those nine (Luke xvii.) David's sweetest songs were his tears. In misery, he spared Saul, his

great adversary ; in peace, he killed Uriah, his dear friend. The wicked sing with grasshoppers, in fair weather ; but the faithful (in this like sirens) can sing in a storm. When a man cannot find peace upon earth, he quickly runs to heaven to seek it. Affliction sometimes maketh an evil man good, always a good man better.

“ Dying, there is no comfort but to trust the soul with God. So said David, *Lord, into thine hands I commend my spirit.* So Stephen, *Lord Jesus, receive my spirit.* With these words our Lord Jesus himself gave up the ghost. It is justice to restore whence we receive. It is not presumption, but faith, to trust God with thy spirit. The soul of the king, the soul of the beggar ; all one to him. David was a king, Lazarus was a beggar. God receives both their souls. From giving up the ghost, the highest is not exempted ; from giving it into the hands of God, the poorest is not excepted. There is no comfort like this. When riches bring either no comfort, or discomfort ; when the wardrobe, furniture, trinkets, wine, offend thee ; when thy money cannot defend thee ; when thy doctors feed themselves at thy cost, cannot feed thee ; when wife, children, friends, stand weeping about thee—where is thy help—thy hope ? All the world hath not a drachm for thee. This sweetens all :—*Lord, into thy hands I commend my soul ; thou hast redeemed me, O thou God of truth !* Our spirit is our dearest jewel. Howl and lament, if thou think thy soul is lost. But let thy faith know, that is never lost which is committed to God's keeping. That soul must needs pass through the gates of death which is in the keeping of God. Woe were us if the Lord did not keep it for us while we have it, much more when we restore it. While our soul dwells in our breast, it is subject to many miseries, to manifest sins. Temptations, passions, misdeeds, distemper us. In heaven it is free from all these. Let the soul be once in the hands of God, it is neither disquieted with sorrow for sin, nor sin, which is beyond all sorrow. There may be trouble in the wilderness ; in the land of promise there is all peace. Then may we sing, ‘ Our soul is escaped as a bird out of the snare of the fowler : the snare is broken, and we are escaped.’ It is there above the reach of the devil. There is no evil admitted into the city of heaven, to wrestle with the citizens thereof. Death is ready at hand about us. We carry deaths now within us. We know we shall die. We know not how soon. It can never prevent us or come too early, if our souls be in the keeping of God. Man was not so happy when God gave his soul to him, as he is when he returns it to God. Give it cheerfully, and then, like a faithful Creator, that thou givest him in short pain, he will give thee back with endless joy.

" Oh ! wretched man that must die, and knows not what shall become of his soul. The world would have it ; but he knows it must not. Himself would keep it, but he knows he cannot. Satan would have it, and he knows not whether he shall. He would have God take it, and he knows not whether he will ! O miserable man ! that must part with his soul he knows not whither."

On the ordinary topics of religious consolation, we find many passages of great beauty. In a discourse on the " Victory of Patience," he says :—

" Our patience is our crown, and others' conversion. Eusehios, from Clement, reporteth that when a wretched accuser had brought Saint James to condemnation, seeing his Christian fortitude, he was so touched in his conscience, confessed himself a Christian, so was taken to execution with him, where earnestly beseeching Saint James to forgive him, he, after a little pause, kissed him, and said—Peace to thee, brother ! and they were beheaded together. Oh ! blessed patience, which not only gets honour to ourselves, but brings others to salvation, and, in all, glorifies God ! *Prayer.* This was the apostles' refuge in the time of affliction. Acts iv. 24. Bernard, in a fiction, doth excellently express this necessity, and enforce this duty. He supposeth the kings of Babylon and Jerusalem (by whom he means the world and the church) to be at war one against the other. During this hostility, a soldier of Jerusalem was fled to the castle of Justice. Siege was laid to this castle, and a multitude of enemies environed and intrenched it round. There lies near this soldier a faint-hearted coward called Fear. This speaks nothing but discomfort ; and when Hope would step in to give some courage, Fear thrusts her out of doors. While these two opposites, Fear and Hope, stand debating, the Christian soldier resolves to appeal to the direction of Sacred Wisdom, who was chief counsellor to the captain of the castle, Justice. Hear Wisdom speak. Dost thou know, saith she, that the God whom we serve is able to deliver us ? Is he not the Lord of Hosts ? even the Lord mighty in battle ? We will despatch a messenger to him with information of our necessity. Fear replies—What messenger ? Darkness is on the face of the world. Our walls are begirt with an armed troop, which are not only strong as lions, but also watchful as dragons. What messenger can either escape through such an host, or find the way into so remote a country ? Wisdom calls for Hope, and chargeth her with all speed to despatch away her old messenger. Hope calls to Prayer, and says—Lo, here a messenger speedy, ready, trusty, knowing the way. Ready ; you can no sooner call her than she comes. Speedy ; she flies faster than eagles, as fast as angels.

Trusty; what embassy soever you put in her tongue, she delivers with faithful secrecy. She knows the way to the throne of mercy; and never faints till she come to the chamber of the royal presence.

"Prayer hath her message. Away she flies, borne on the sure and swift wings of Faith and Zeal, Wisdom having given her a charge, and Hope a blessing. Finding the gate shut, she knocks and cries, Open, ye gates of righteousness, and be ye open, ye everlasting doors of glory! that I may enter, and deliver to the King of Jerusalem my petition. Jesus Christ hears her knock, opens the gate of mercy, attends her suit, promiseth her infallible comfort and redress. Back returns Prayer, laden with the news of consolation. She hath a promise, and she delivereth it into the hands of Faith—that were our enemies more innumerable than the locusts in Egypt, and more strong than the giants the sons of Anak, yet Power and Mercy shall fight for us, and we shall be delivered. Pass we then through fire and water—through all dangers and difficulties. yet we have a messenger holy, happy, accessible, acceptable to God, that never comes back without comfort—*Prayer*."

The passage which Adams here borrows from Bernard, is much more elaborate and full, in the composition of the last of the Latin Fathers. It occurs in his *SERMONES DE PUGNA SPIRITUALI*, Ser. ii., the first volume of the Paris edition, folio 1632, pp. 422–424. It is one of the noblest specimens of that allegorical treatment of spiritual subjects, with which English readers are so much delighted in the Holy War of Bunyan.

It would be easy and profitable to go on gathering extracts from these old writings, with their not unpleasing quaintness—their brilliant images—their burning rebukes—their gentle comfortings—their clear expounding of Scripture doctrine;—their plain enforcement of Christian duties;—their striking felicities of expression;—their holy temper;—their copious learning. But we must introduce to our readers some account of "The Exposition of the Second Epistle of St Peter," of which the evidence is not small, that it was published by the same author, three years after the publication of his *Discourses and Meditations*. Of this exposition we can truly say, we know nothing of the kind in English theology that at all equals it for fulness of explanation, richness of matter, depth of sagacity, originality of thought, and strength and brilliancy of expression.

On the first verse, having expounded, at much length, not tediously, "the title" of the writer, and the reasons why he calls himself a "servant of Jesus Christ," he adds:—

"There are two special observations in this title, '*servant*:'

Christ's *excellency*, and the Apostle's *humility*. This extols the dignity of Christ, that so famous an Apostle creeps to him on the knees of lowliness; Lord, I am thy servant. The world esteemed him without form or comeliness, and when they see him, without beauty that they should desire him. The Psalmist speaks in his person, '*I am a worm and no man; a reproach of men, and despised of the people.*' '*To the Jews a stumbling-block, to the Greeks foolishness.*' But Peter styles himself the servant of him that was crucified. Indeed, the service of Christ is the honour of the Christian. Our Saviour admitted and accepted this just honour, 'Ye call me Master and Lord; and ye say well, for so I am.' Men in the world arrogate dignity to themselves, because so famous men are their servants. Ahasuerus might boast of his viceroys; the Turk of his bashaws; but let all sceptres be laid down at the foot of the Lamb; all sheaves bow to the sheaf of Joseph; all crowns be subjected to Him that is crowned with unspeakable glory for ever. This is a clear remonstrance of St Peter's *humility*; a famous apostle. Some have given him more, the primacy of the apostles: yet, what is his own title? A servant of Jesus Christ. The godly are no further ambitious than to belong to Christ. There is a great suit to be retained in the service of princes; but the best is to serve the Prince of princes. What need to wait upon a channel, that may dwell by a whole river? or serve him that serves, when we may serve him that reigns? A poor estimation of ourselves gives us the richest estimation with God. '*Where thou wast little, I then made thee great.*' Abraham says, I am not worthy. God dignifies him to be the father of them that believe. Every Christian's escutcheon must be *Patience*; and his motto, *I serve*. Yea, not only saints, but angels, are glad of this title. 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' When St John would have worshipped before the feet of the angel, he replied, 'See thou do it not, for I am thy fellow-servant.' And let me go yet higher; the natural Son of God, and that by an eternal generation, put on Him a serviceable nature: he took upon him the form of a servant. He was so formed, so habited to service, that he endured all sorrow, and fulfilled all righteousness. Art thou better than apostles, better than angels, better than the Son of God himself, O proud dust, that thou despisest the title of a servant!"

If there were any doubt that this exposition is from the same Thomas Adams who wrote the Discourses, it would be removed by comparing the description of Repentance, selected from one of the sermons (pages vi. vii.), with the picture of

Repentance, of which he says (Exposition, chap. i., verse 4), "Which I desire not to be set up in your houses, but to be laid up in your hearts." It is in fact the same picture, with a few additional touches, such as these: "You shall even see her sitting in the dust, her knees bowing, her hands wringing, her eyes weeping, her lips praying, her heart beating, her lungs panting.... She is not gorgeously attired; sackcloth is her garment. She hangs the word of God as a jewel at her ear, and ties the yoke of Christ as a charm about her neck. The ground is her bed. She eats the bread of affliction, and drinks the waters of anguish. The windows of all her senses are shut against vanity. She bids Charity stand the porter at her gates, and she gives the poor bread, even while herself is fasting. She would wash Christ's feet with more tears than Mary Magdalene; and if her estate could reach it, give him a costlier unction.... Lastly, she is lifted up to heaven, where angels and cherubim sing her tunes of immortal joy, and God bids Immortality set her on a throne of glory!"

The preacher and expounder delights in such portraits.... "The Papists say images are the books of idiots: but the prophet calls them teachers of lies; and all know they are occasions of sin. Let me give you a picture without the offence; behold an image without sin. It is of VIRTUE. You shall no sooner see the medal than you will straight know the face. Conceive her a virgin of unspotted chastity: fair, yet never courted with obsequious language. She hath a face white as heaven, mixed with some lovely red;—white with her own innocence, ruddy with blushing at others' naughtiness—of her Saviour's complexion, '*my Beloved is white and ruddy.*' She hath a brow clear as crystal, wherein God hath written wisdom. This is her courage; she may be affronted, she cannot be affrighted. She hath eyes that never sent out a wanton look; those casements were never opened to let in vanity. She is not poring with them on the earth, but directs them to heaven, where they shall one day see her desire, even the glory of God. The Lord loves those eyes. She hath lips like a thread of scarlet, and her speech is comely. She hath the tongue of angels: when she speaks, she ministers grace to the hearers. She discourseth the language of Canaan most perfectly, and never opens her mouth, but the first air she breathes, echoes with the praise of her Maker. Her ears are like the *sanctum sanctorum* of the temple: none but the High Priest must enter there. They are stopped to the songs of any siren, open to the mouths of any poor. What gracious words she receives in at those doors, she sends them like jewels

to be laid up in the cabinet of her heart. She hath two hands, one of equity, another of charity; none for injury. She gives every one his due, for justice' sake; some more than due, for mercy's sake. She gives, forgives; does that to others which she expects at the hands of Christ. She hath bowels of mercy. The members of Christ are as dear to her as her most inward and vital parts. She feeds them, as considering what it were to have empty bowels herself. Her knees were never stiffened with pride. She can easily bow them to give her superior homage, but throws them down at the footstool of her Maker; yet still the heart is lower, and she never riseth without a pardon. Her feet are still travelling the ways of piety, and running the race of salvation. She knows this life is a journey, and no time to stand still; therefore she is shod for the purpose with the preparation of the gospel of peace. She never rests till she has gotten within the threshold of heaven. She hath a white silken garment; the snow of Lebanon is black to it; not woven out of the bowels of worms, but out of the side of her Saviour. She is clothed all over with his righteousness, which makes her beautiful in the sight of her Maker. She is girt with the girdle of truth, and sins not, 'not because she cannot, but because she will not' (August.) She hath a crown promised—blessedness; her Redeemer, even the King of heaven, did bequeath it her in his will; and she shall wear it in eternal glory. And let every soul that knows and loves her on earth, or hopes to enjoy her reward in heaven, call her blessed."

In a style less poetical, but full of truth, sound sense, and manly devotion, he thus describes the man who adds to his faith virtue, and to virtue knowledge:—

"Will you now take a short character of the knowing man? He desires to know all things, but first himself; lest, knowing acquaintance in every place, he should die a stranger to his own heart; and in himself, not so much his strength as his weakness. To know our own virtues makes us proud; our own vices, humbleth us. His eyes are never both at once from home; one keeps house, while the other goes abroad for intelligence. He is blind in no man's cause, but best sighted in his own. He confines himself to the circle of his own affairs; and thrusts not his fingers into needless fires. His heart's desire is to know God; and he knows there is no better way to know him than through Jesus Christ. Herein consists his happiness, for so he makes sure work for his soul. It is the best, and therefore first regarded; and he never rests till his faith be built on assurance that God hath pardoned his sins, and given him a place in

heaven. The world he so far seeks to know, that he may abhor it. He sees the falseness of it; and therefore learns to trust himself ever; others, so far as not to be damaged by their disappointment. He knows this to be a short and miserable life, and therefore studies the way to a blessed and eternal one; that this world shall perish, therefore is loth to perish with it; that money may make a man richer, not better, and therefore chooseth rather to sleep with a good conscience than a full purse. He had rather the world should count him a fool than God; therefore desires no more wealth than an honest man may bear away. He knows this world's delight consists of crotchets and short songs, whose burden is sorrow: only heaven hath the best music, where glorious angels and saints sing for ever to the Lord of Hosts. He knows his own ignorance; endeavours to science; and what he cannot apprehend, he begs wisdom of God, not of everything, but only of so much as may make him blessed. He knows how to make his passions, like good servants, to stand in a diligent attendance, ready at the command of religion. If any of them, forgetting their duty, be miscarried to rebel, he first conceals the mutiny, then suppresseth it. He will not see every wrong done him, knowing he hath done more to his Maker. After continual acquaintance with the Scriptures, and humble familiarity with the Holy Ghost, he knows the way to heaven perfectly, and runs apace till he gets into the arms of his Saviour."

On the doctrine of election, while the Calvinism of the Reformers is taught without reserve, there is a skilful refutation of objections, and, at the same time, the truth is guarded from perversion, and the Christian is taught how to derive, from his faith in this doctrine, both spiritual consolation, and motives for diligent obedience to the will of God.

In describing the felicity of heaven, he avails himself of an allusion which had been made by Bernard to *the crown of twelve stars*, in Rev. xii. 1.

"Into this little ring let us bring the discourse of that infinite glory.

"Let the first star be memory without forgetfulness. The second star is reason without obscurity, understanding without error. The third star is a perfect will of good, without perturbation. The fourth star is the charity and impassibility of the body. The fifth star is the renovation of all things. The sixth star is universal charity without envy. The seventh star is the common and universal joy—an effect of the former. The eighth star is a love of ourselves, only for God's honour. The ninth star is the beatifical

vision of God. The tenth star is the fulness of pleasures. The eleventh star is the continual praising of God for his glory. The last star of this crown is the last passage of my text, which is the eternity of all—it is an 'everlasting kingdom.' This is the crown of twelve stars, wherewith the God of mercy crown all our heads in the everlasting kingdom of Jesus Christ. Amen."

On the expression in 2 Pet. i. 17—"Such a voice"—he lavishes a full stream of racy learning and gorgeous illustration.

"Tully commends voices: Socrates' for sweetness; Lysias' for subtlety; Hyperides' for sharpness; Æschines' for shrillness; Demosthenes' for powerfulness; gravity in Africanus; smoothness in Lælius—rare voices! In holy writ, we admire a sanctified boldness in Peter; profoundness in Paul; loftiness in John; vehemency in him and his brother James, those two sons of thunder; fervency in Simon the zealous. Among ecclesiastical writers, we admire weight in Tertullian; a gracious composure of well-mattered words in Lactantius; a flowing speech in Cyprian; a familiar stateliness in Chrysostom; a conscionable delight in Bernard; and all these graces in good Saint Augustine. Some construed the Scriptures allegorically, as Origen; some literally, as Jerome; some morally, as Gregory; others pathetically, as Chrysostom; others dogmatically, as Augustine. The new writers have their several voices: Peter Martyr, copiously judicious; Zanchius, judiciously copious. Luther wrote with a coal on the walls of his chamber: *Res et verba Philippus; res, sine verbis Lutherus; verba, sine re Erasmus; nec res nec verba Carlostadius*. Melancthon hath both style and matter; Luther, matter without style; Erasmus, style without matter; Carlstadt, neither the one nor the other. Calvin was behind none, not the best of them, for a sweet dilucidation of the Scriptures, and urging of solid arguments against the Anti-Christians. One is happy in expounding the words; another in delivering the matter; a third for cases of conscience; a fourth to determine the school doubts. But now put all these together: a hundred Peters and Pauls; a thousand Bernards and Augustines; a million of Calvins and Melancthons. Let not their voices be once named with this voice: They all spake as children. *This is the voice of the Ancient of Days.*"

On another part of the same sublime passage, he observes:—

"This glorious vision and voice from heaven amazed the disciples, that 'they fell on their face, and were sore afraid.' Christ, with the touch of his hand, recovered them, 'and when they had lifted up their eyes, they saw no man, save Jesus only.' Because,

indeed, he was that person only to whom both law and prophets bare witness. They have done their office, and then they vanish. that Christ may be all in all. There is only one mediator. Christ; it is he only that satisfies the law, and sanctifies the conscience; he only that reconciles us to God. Let Moses and Elias, and all others, disappear in the work of our salvation; only give us Jesus Christ. I conclude: Peter and the rest knew Moses and Elias in the mount, whom they never saw before; they being departed many hundred years before the others were born. Yet they could distinguish Moses from Elias, Elias from Moses, and both from Christ, and say, This is Moses, This is Elias, and 'That is Christ.' This is a lively type and shadow of that glory in heaven, where every saint shall perfectly know all. Not Abraham nor any of the patriarchs, not David nor any of the kings, Elias nor any of the prophets, not Peter nor any of the apostles, not Stephen nor any of the martyrs, not any of our friends, kindred, nor acquaintance, none of the now unknown believers scattered on the face of the broad earth, shall in that place be strangers to us. Our knowledge shall extend to every individual person; all shall know every one, and every one shall know all. Now let us love one another, pray for one another, do good one to another; then and there we shall know one another, and all be eternally known and loved of our blessed God." Then with what holy ingenuity and elegance does he sum up the contents of a chapter, so different from the cold and dry summaries of modern commentators! "The sum of this whole chapter hath been a sweet garden of grace and mercy. The first flower was a salutation; and that is a wish for mercy. The fourth, an exhortation; and that is the way to mercy. The fifth, a witness of our election; and that is an assurance of mercy. The sixth, an induction to heaven upon earth; and that is a high degree of mercy. The seventh, a testimony from heaven; and that was the voice of mercy. The eighth, a word of performed prophecy; and that was an argument of mercy. The ninth, an illumination of the gospel; and that is the light of mercy. The last is the glory of heaven; and that is the full day and perfection of mercy. Through these blessed degrees, my discourse hath brought you: first, we began with peace; then dwelt long with grace; and lastly are come to glory. This peace possess your consciences! this grace beautify your hearts! and this glory crown all your souls! Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion, and power both now and ever! Amen."

Besides these beautiful illustrations of Scripture, the writer abounds in wise suggestions of the uses which we are to make of the Scriptures for ourselves. After expounding very learnedly, and practically at the same time, the passage in the second chapter of the Epistle respecting false prophets, he concludes by saying:—

"It was thus with them; in it we may see our own case. They say it is half a protection to foreknow a danger. Behold the Apostle's fidelity, and therein God's mercy. We are forewarned. Precedents give light to succeeding times. We see further than the fathers, because, like dwarfs, we get up on their shoulders. We see with their eyes, and our own too. So Diogenes might brag that he had more wit than his mother, because he had his mother-wit and his own too. There is no treasure so much enricheth our mind as learning—no learning so applicable to our life as history—no history so directing as example—no example so worthy our observation as that which is written by God's own finger. It was an old saying, to get knowledge by another's expense and experience is, as it were, to feed fat at another man's cost. Israel was God's people as well as we; yea, in respect of our faith, our fathers; therefore, if they were tempted by false prophets, and sinned; if they sinned, and were punished; let us not, having the same danger, and erring in the same manner, think to escape the same punishment. '*All these things happened unto them for ensamples, and are written for our admonition.*' God hath set up these sins, as crocodiles to terrify us; and we entertain them as sirens to seduce us!"

As one of many specimens of the graphic force and vivacity with which a truth is brought home, after a long and careful exposition, the following is one which can scarcely fail to strike the most careless reader:—"Now see, O renegade, whom thou refusest. Thou knowest not whom thou deniest, therefore thou deniest. If thou hast brought honour by thy valour, thou callest it *thine*; if endeared a friend by thy loyalty, thou callest him *thine*; if purchased a house with thy money, thou callest it *thine*. Christ hath bought thee with his blood, and yet thou deniest to be his. This ransom is paid; and now, in a merciful offer, he tenders it to thee. Wilt thou, in a peevish sullenness, refuse it? Conceive this dialogue between the Redeemer and thee.

"*Redeemer.* Open to me.

"*Disciple.* No, I know not whence thou art.

"*R.* Rise and see.

"*D.* No, I am in my warm bed of pleasures and carnal satisfaction; I will not rise. Who art thou?"

"*R.* I am Jesus, thy Redeemer. Wilt thou still swear and forswear?

"*D.* I know none such.—*R.* I bought thee; thou art mine; I come to embrace thee. Deny me not.—*D.* Yes: take me when all other delights forsake me. Let me be thine when I am not my own. Till then, keep thy cheer to thyself. I have dreamed of pleasures, and cannot come.

"Oh! obstinate hearts, whom the King of heaven must buy with his blood, woo with his grace, wait upon with his patience, enrich with his proffers of mercy, and yet, at last, be denied! Lord, turn to such as love thee! We deny not thee. Deny not us, O good Lord Jesus! Amen."

In the course of his Exposition, he is led to treat of some of the most perplexing questions in the metaphysics of theology. Here he displays as much penetration of intellect, and strength of reasoning, as if he never had had leisure to cull a flower of poetry, or heart to frame a moving appeal. On the 6th verse of the second chapter he thus writes:—

"Observe that God is not the cause of man's transgression or damnation. 'Let no man say, when he is tempted, I am tempted of God.' Seneca hath a saying not unlike of the gods. *Dii nec habent nec dant malum*: (The gods neither receive nor bestow evil). But it is objected: 'It is God's will that I should thus sin and thus fall; why doth he yet find fault? who hath resisted his will? My will is borne upon the stream of his inevitable will. I sin by compulsion; why doth he yet complain?' Oh! detestable speech, that charges God with our iniquity! than which the grand devil could not war a worse above ground. Consider their dilemma: evil is done, and God doth suffer it; whether then doth he suffer it against his will, or with it? If against his will, this takes away his omnipotence; if with his will, then he willed it. For answer, the will of God is partly secret, wholly just. It is two ways considered. First, as it is written in tables, published by a trumpet, seconded with blessings, curses. Then, as concealed, written in another book, wrapped up in the counsels of his own breast. What God formerly (in the first sense) wills, is not always done, yea, is done seldom; what in the other respect he wills, is infallible. If we press further into his secrets, we are bid stand back. Adam was driven out of Paradise for affecting too much knowledge. The Israelites had died the death, had they passed their bounds, and climbed up to the mount. Fifty thousand threescore and ten men of the Bethshemites were slain for looking into the ark. There are

some unsearchable mysteries as high as the highest heavens, covered with a curtain of sacred secrecy, not to be drawn till the day come, wherein we shall know as we are known. Now, when men have spilt blood, defiled the marriage-bed, provoked heaven with rapes, treasons, depopulations, blasphemies,—what! have they done the will of God? Indeed, in respect of his hidden purpose, they have done his will, in spite of all their malicious and sworn contradictions. For upon them that will not do as he would have it, he will do himself as he would have it. But in respect of themselves, the wicked have done what God willed not; for he commanded the contrary, and hath expressed that will in his word!"

There is a similar example of the way of dealing with a deep difficulty, in expounding "*the angels that sinned*:"—

"The cause—which was indeed wholly in themselves. For either God or man must be the common cause of their sin, or themselves. Not man; for had not the angels fallen first, they could not have been the cause of his fall. That nature continuing good in itself, would never have procured evil to others. Not God; for then that were injustice to condemn them for that which he himself caused. It were unrighteous to make them fall, and then punish them for falling. But he did foresee it, and would not prevent it; and in not hindering it, he seemed to cause it. Indeed, this holds of the creature, who is bound, foreseeing an evil, to do his best in preventing it, and, otherwise, is made accessory to it. But God is an absolute Lord of all, and not bound to any of his creatures, further than he bindeth himself. In Christ he hath bound himself to believers; and all his promises are yea and amen, and he will keep his word. But shall any creature challenge him for not doing that which he never promised to do?

"But God did not confirm them in their created grace; therefore caused their fall.—*Answer*: God did not purpose their confirmation; he gave them power of willing, not will of standing. He is not tied to confer more grace upon his creature than himself pleaseth. It was enough that he created them righteous, without addition of their confirming. He is not bound to do whatsoever he can, nor to give account of whatsoever he doth. In a word, the angels had in themselves the proper cause and beginning of their own fall, which was a free and flexible will. They might will good and perseverance in good; and—that will being mutable—they might also will evil, and so fall from God. The same kind of will was in innocent Adam.—But, good trees cannot bring forth bad fruit; therefore, the angels being good, could not sin of themselves.—*Answer*:

Those words must be construed *sensu composito*, *non disjuncto*, (in their connexion, not separately from it.) Indeed, a good tree, *remaining* good, cannot produce evil fruit, but being changeable, it may.—But God foresaw it, therefore the angels could not escape it.—

Answer: Yet is not his prescience any *cause* of their fall, but only an antecedent. Because we sin, therefore it was foreknown to God, therefore we sin. God saw Judas's treason in the glass of his prescience, before Judas had a member composed, or the world was formed; yet was not this the cause why Judas betrayed Christ. He foresaw it; he did neither compel it, nor command it, nor allow it. Prescience is to God as memory is to us. Memory presents to us things past; prescience to God, things to come. Our memory is not the cause why things past were done, nor is God's foreknowledge the cause why things to come shall be done. We remember some things we do; we do not all the things we remember. So God foresees all he does; he does not all he foresees. We remember an orchard such a time planted that now yields good fruit by nature, not by violence: so God *foresaw* it. We remember a murder done by will, not compulsion: so God *foresaw* it. Neither our memory nor God's prescience caused these, but they come to pass, natural, by nature; voluntary, by will; contingent, by haps; necessary, by necessity.

“—But, did God only foresee it? No; also he decreed it: why then, how could they avoid it?—*Answer:* He decreed to leave them to themselves, that they might fall if they will, and then to give them no grace of rising.—But then, as good hit me as throw me: it is all one to thrust an old man down, as to take away his staff which should support him.—*Answer:* Nay; but the old man throws away his own staff, and God doth not reach it him; they did forsake their own grace, and fall by their own folly.—But here let us fall from disputation to admiration. ‘Oh the depths of the wisdom of God! how unsearchable his judgments! and his ways past finding out!’ ”

We have seen how skilfully this writer could vindicate the use of imagery in conveying his instructions.

Observe the ingenious turn he gives to the unexpected length at which he had dwelt on one part of his subject:—“As a man that has seen a model of a church in a perspective piece thinks at first he may soon survey it all, without leaving anything unobserved; but when the glass is given to him, made for the purpose, through which he is to look upon it, both his eyes and mind are taken up with a longer time of speculation, and he finds it work enough for a

pair of hours to note every part of that curious fabric; many a pillar and many a posture is presented to him worth his sight, which at the first blush he would have passed over as not remarkable. So at my entrance into this short argument (little in show, infinite in sense), I promised myself a quick despatch, and thought it but one day's journey at the most; but the farther I advanced into this magnificent and beautiful structure, the more my thoughts grew, and the more work I found; many a column of comfort, many a door of hope, many a window of light is espied, and would not he left undiscovered—that the weak might have instruction, the stronger satisfaction, all consolation, and in all, God might have the glory of his wisdom.”

We have assumed, in a former part of this essay, that Mr Adams was a man little addicted to parties, either in the church or in the state, seeing that we can find no trace of him in any record within our reach of the changeful times in which he lived. The remark was made with anything but an intention to disparage the more forward spirits by whose holdness, energy, and sufferings, the plague of despotism was stayed, and the healthful air of liberty secured for all generations. But when disputes were running high, and extravagances were witnessed, which we can forgive for the sake of the glorious principles with which they happened to be connected, it is not surprising that a man of quiet nature, a lover of order, who feared the disturbance which reforms bring with them more than he apprehended the permanent value of the reforms themselves, should think it both safe and right to keep aloof. In such a position, a man preserves the coolness of his mind, and judges with more calmness than zeal of the men who are heated by the contest. There are many passages in these writings which discover such a state of mind. Thus, speaking of being “found of him in peace,” after fully opening the passage, and inculcating the spirit of peace on earth, as a preparation for the full fruition of its blessedness in heaven, he goes on to say—“We see a fearful combustion all over the Christian world, wars in some places, rumours of wars in all places; we, therefore, if we love peace, have cause to fall to our prayers for peace, that God would so rule the rulers of nations and kingdoms that their hearts may be disposed to peace. So our church hath taught us to pray ‘Give peace in our time, O Lord;’ and that ‘he would give unto all nations unity, peace, and concord.’ For ourselves at home, blessed be the God of peace for it, we have abundance of peace. We lie down and rise up in peace. We go to our temples in peace. We

go to our graves in peace. Yet the quietest waters may be moved by the winds; and we are not without some tempestuous spirits that, as if they had fed so long upon the sweet plenty of peace till they had taken a surfeit, are loud advocates for war. 'Fear the Lord and the king, and meddle not with them that are given to change. The desire of change is the mother of murmuring, which breeds a whispering and buzzing of false rumours into false ears. They *speake out of the ground*, and whisper out of the dust. (Isa. xxix. 4.) These whisperings and murmurings, like vapours rising out of the earth, multiply into the storms of sedition; sedition grows into mutiny; and mutiny ends in confusion. They that are troubled with the desire for innovation will be troubling majesty itself, and had rather than do nothing, undo all. Out of their popular and vainglorious humour, they would be counted angels, though it be but for troubling the waters. Be the garden never so fair, they would make the world believe that there is a snake under every leaf. Be the intention never so sincere, they will prognosticate and divine sinister and mischievous effects from it. Such men have little hopes to be found of Christ in peace; for 'the way of peace have they not known.' A troubled spirit is a sacrifice to God, but a troublesome spirit is far from it: it is rather a sacrifice to Satan.

"But woe to them that break the peace of the church, that blend religion with contention, put those asunder which God hath joined together—Truth and Peace! With what violent passions do men bandy controversies! How they do wrangle in print, and fight with their pens, as soldiers with their pikes—all wounding the peace of the Church! With what bitterness of spirit do they defy one another! I would to God we had less of the polemical, and more of the positive, divinity. I deny not but wisdom ought to be justified of her children: an indifference to contrary opinions in fundamental doctrines; the shuffling of religions together in a bag, and making it all one which they choose, is a cursed stupidity. So a Turk might say in scorn of us, both Protestants and Papists, 'They call you heretics; you call them idolaters; why may not idolaters and heretics agree well enough together?' But a true Christian will never make contrarieties in fundamental things indifferent, nor the Word of God and the traditions of men all one. But what needs this frequency of disputations, this multiplying of volumes? Why should we answer every dog that barks with barking again? Why should we think the truth utterly lost, unless we weary the press with indications of it? *The tongue is a fire*, but the pen goes further; adds fuel to this fire, and shoots it abroad where the tongue cannot reach—of all which, being

of so peace-breaking a nature, like those books of curious arts (Acts xix. 19), if there were a good fire made, the Church might well endure to warm her hands at it; for it were certainly better for us to want some truth than to have no peace; and a man that never studied controversies may, without controversy, be saved. 'Strive not about words to no profit, but to the subverting of the hearers;' for thereby the whole are often wounded, but the weak are seldom strengthened. *'If any man may seem to be contentious, we have no such custom, neither the churches of God.'* The custom of the Church is to follow peace, to fly contention."

Nothing impresses the reader of this Exposition more, perhaps, than the seemingly boundless affluence of the writer's resources. The following introduction to an expository lecture on 2 Pet. iii. 15, strikes us as singularly original and happy:—

"Among the many disputes and opinions, what became of the soul of Lazarus all the time of those four days that his body lay in the grave?—Isidore Pelusiota thinks that it was in heaven; and he proves it by this reason: *because Jesus wept at his raising.* Why wept he? Life is good, and Lazarus was his friend; and to raise up his friend to life was a good work; here was no cause of tears. Why then wept Christ? What, did he weep for company? Because Mary wept, and Martha wept, and the people wept, therefore Jesus also wept. Was this the cause of those tears? Did he weep for company, or was it for affection? As the Jews interpreted his tears: 'Behold how he loved him!' But we weep for fear to lose a friend, when sickness hath so far prevailed upon him that we give him up for dead, and not for his reviving; at his recovery we rather rejoice. Or was it for the hardness of the work, as Martha conceived it? 'Lord, by this time he stinketh, for he hath been dead four days.' Not so, certainly; even the blind Jews could confute that opinion: 'Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?' They might conclude, He can raise him with a word, and to speak a word is no such hard work. He did not, then, weep for the difficulty. Or was it in a mystery? Shall we understand, by Lazarus lying four days in his grave, a sinner many years hurried in the customs of sin, and hardness of heart? Indeed, there is some difficulty in raising up such a dead soul. Jesus himself weeps; he spends not only blood, but tears about it. Was it for any of these reasons—for compassion, for affection, for difficulty, or for a mystery—that Jesus wept?

"Yet another, and (some think) a better reason, may be given for

his weeping. It is this : Lazarus' soul had now left its mortal tabernacle, and was delivered out of prison, from all the pains and sins and assaults and troubles which it endured in the body. It was taken up by angels into rest, peace, and glory. Now, at this raising up of Lazarus, it must be called down to its old dwelling; and for this Jesus wept—that a soul in triumph should be brought back to warfare; from that mount of infinite joys to descend into the valley of tears; from that place of peace to return to the region of trouble; from Abraham's bosom to Adam's pilgrimage; for Lazarus again to be made mortal, necessitated again, besides all sorrows, to death. This was a change that might well ask tears; for Jesus wept. I deny not but this was for the glory of God, and, in effect, no more than happened to Moses after that glorious speculation; to the three apostles after Christ's transfiguration; to Paul after his rapture; and to John after his vision. Yet, for this Jesus wept."

We have now placed before the reader enough, we trust, to interest him in this rare old preacher and expounder of the Scriptures, and to prepare him to relish those of his works which are here reprinted. He will find in them a rich variety of intellectual refreshment and of spiritual instruction. To many his name will be altogether new. He belonged to a period when the new translation of the Scriptures had stirred up many minds; when the English character was about to be tried by searching tests; when the political constitution of our country was in the throes of that crisis of blood and fire from which the unseen hand of God brought it forth, with the strength and majesty of our native oak, that strikes its roots all the deeper for the fury of the storm;—when philosophy was taking larger strides than she had ever taken before; when poetry, in every department, waved a bolder wing; when eloquence gave forth a statelier tone; when the genius of the land, rising up in the dignity of freedom, was preparing for that memorable conflict which was to scatter the seeds of truth, liberty, and religion through the world.

Though not a Nonconformist, he was a *Puritan*. Though a Churchman in the days of Laud, he was a Calvinist. Though unhonoured by the degrees of a University, he abounded in deep and varied learning. Where he was born, or when, and how he died, we know not. He has left no diary, and found no biographer. There is no "Old Mortality" to explore his grave, and renew his epitaph. His only monument is in his works. In his own day,

they must have excited great attention, as we infer from the places in which he preached, and from the editions through which several of his publications passed. There is little probability of their being ever brought out again as a whole; nor, perhaps, is this to be desired, as every age brings its own demands, and finds its own supply. We can account for the obscurity in which they have been so long hidden, only by recollecting that there was no great party in the Church, or in the nation, that would be anxious to perpetuate his memory, or to do him honour. The Nonconformists of the age immediately following were rich in authors of their own; and the theology brought into fashion at the Restoration was not likely to appreciate so sturdy a Calvinist, and so stern a reluker of sin.

The modern reader may feel something like tediousness in some parts of his compositions; but he will find him always original, fresh, hearty, honest, full of matter, and plentiful in ornament. His quaintness will be rather a relief from the tame monotony that has so long passed for elegance. His ingenuity cannot fail to delight. The more he is read, the more engaging he becomes; and he who has read him oftenest, will be the most eager to read him yet once more. Truly he playeth well upon his instrument.

His voice is that of one unknown, and yet familiar. He carries us with him through the fields of nature, and along the haunts of busy men. He scatters round our spirits the odours of Paradise, and regales us with the music of the skies.

He brings us to the Comforter. He draws back the veil of heaven. He lifts our souls to God. He teaches us to think—to pray, and shews us how to live and how to die. With a strong hand he tears the covering from the hypocrite, or rolls away the stone from the well's mouth, that the thirsting may drink and live. Clear in his understanding, he unravels the tangled threads of speculative theology, and weaves a web of wholesome doctrine. With the eye of a poet, the heart of a saint, and the tongue of an orator, he gives substance to abstractions, personifies the virtues, paints the beauties of holiness, and brings to the ear the voices of the distant and the dead. Like the prophet in the Valley of Vision, he prophesies to the dry bones, and they are clothed with flesh; he prophesies to "the Breath," and the dry bones live. LIFE seems to be the grand distinction of his writings. In his hand the word of truth becomes indeed a "lively oracle," and Christianity not a thing but a *being*. His appeals are as pungent, and as solemn as sentences from a throne of judgment. To preachers, and all indeed who desire to speak to others of religion with impression and effect,

we earnestly commend this writer. As Edwards constrains to closeness of thought ; as Howe inspires sublimity of sentiment ; as Bates lights up the soul with a soft and silvery light ; as Owen lades the mind with a harvest of ripe knowledge ; as Taylor cheers the imagination with a vintage of delicious grapes ; as Baxter fires the heart with longings for salvation, first of ourselves and then of others ;—even so does Adams lead to those springs of graphic power, of dramatic grandeur, and of subduing pathos, of which it is the fear of many that they are dried up. We hope they are not dried up. We believe they are not. We cannot but think that there are minds now opening on the awful solemnities of the Christian ministry to whom this example will be inciting. Let them *look at things with their own eyes*, ponder them in silent and lonely thought, pray over the fruits of such meditations, till they kindle into living pictures ; and so let them pour out their feelings in the best words they can find ; there will then be no just complaint of the want of originality and power in the English pulpit. Scholarship will not be mistaken for genius. Traditionary habits will not be substituted for manly devotion. Dryness will not be felt to be necessary to orthodoxy. Poetry, beauty, strength, majesty, overwhelming earnestness, will gather round the preacher of the gospel, in one willing audience, the scientific and the busy—the child and the sage—the wealthy and the poor ; and the grand attraction to the heart of MAN, in all his many-hued varieties, will still be as of old—THE CROSS OF CHRIST.



THE
THREE DIVINE SISTERS,
FAITH, HOPE, AND CHARITY.

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Now abideth faith, hope, charity, these three; but the greatest of these is  
charity.—1 Cor. xiii. 13.  
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WHEN those three goddesses, say the poets, strove for the golden ball, Paris adjudged it to the queen of Love. Here are three celestial graces, in a holy emulation, if I may so speak, striving for the chiefdom; and our apostle gives it to Love. The greatest of these is Charity.

Not that other daughters are black, but that Charity excels in beauty. We may say of this sister, as it was said of the good woman, "Many daughters have done virtuously, but thou excellest them all," Prov. xxxi. 20. Paul doth not disparage any when he sayeth, *Charity is the greatest*, 1 Cor. xiii. 13. All stars are bright, though one star may differ from another in glory. We may say of graces, as of the captains of the sons of Gad; "the least a hundred, the greatest a thousand." Or as the song was of Saul and David: "Saul hath slain his thousands, David his ten thou-

NOTE.—The Latin quotations throughout this volume are all translated, although it has been deemed proper to retain the Latin as in the original work.

sands." Faith is excellent, so is Hope ; but " the greatest of these is Charity."

These are three strings often touched ; Faith, whereby we believe all God's promises to be true, and ours ; Hope, whereby we wait for them with patience ; Charity, whereby we testify what we believe and hope. He that hath faith, cannot distrust ; he that hath hope, cannot be put from anchor ; he that hath charity, will not lead a licentious life, for love keeps the commandments.

For method's sake we might first confer them all, then prefer one. But I will speak of them according to the three degrees of comparison. 1. Positively. 2. Comparatively. 3. Superlatively. *The greatest of these is Charity.* Under which method we have involved, 1. Their order, how they are ranked. 2. Their nature, how they are defined. 3. Their distinction, how they are differenced. 4. Their number, how many are specified. 5. Their conference, how they are compared. 6. Lastly, their dignity, and therein how far one is preferred.

FAITH is that grace which makes Christ ours, and all his benefits. God gives it. " Faith is given by the Spirit," 1 Cor. xii. 9. By the word preached. " Faith cometh by hearing," Rom. x. 17. For Christ's sake. " To you it is given for Christ's sake, to believe in his name," Phil. i. 29. This virtue is no sooner given of God, but it gives God. So soon as thou believest, Christ is thine and all his. " For he that gives us Christ, will also with him give us all things."

" Without this, it is impossible to please God," Heb. xi. 6. Let us not otherwise dare to come into his presence. There is nothing but wrath in him, for sin in us. Joseph charged his brethren that they should come no more in his sight, unless they brought Benjamin with them. We come at our peril into God's presence, if we leave his beloved Benjamin, our dear Jesus, behind us. When the philosopher heard of the enraged emperor's menace, that the next time he saw him he would kill him, he took up the em-

peror's little son in his arms, and saluted him with a *potesne*. Thou canst not now strike me. God is angry with every man for his sins. Happy is he that can catch up his son Jesus: for in whose arms soever the Lord sees his son, he will spare him. The men of Tyre were fain to intercede to Herod by Blastus, Acts xii. 20. Our intercession to God is made by a higher and surer way; not by his servant, but by his Son.

Now this Mediator is not had without a medium, Faith. *Fides medium, à quo remedium*; Faith is that means whereby we lay hold on this Christ. Diffidence shall never have Jesus for the advocate. Though every man may say, *I believe, Lord help my unbelief*.

Saint Paul useth one word that very significantly expresseth Faith, calling it "the evidence of things not seen," Heb. xi. 1. *Fides est credere quod non vides; cujus merces est videre quod credis*: Faith is to believe what thou seest not; whose reward is to see what thou believest. Now the metaphor may be explained thus:

1. Christ dying made a will or a testament, sealing it with his own blood, wherein he bequeathed a certain legacy of inheritance to his brethren with himself. "Father, I will that they whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me," John xvii. 24. This is the substance of his will and testament.

2. The conveyance of this will is the gospel, *Whosoever believes, and is baptized, shall be saved*. A large patent, a free and full grant. There is no exception of persons, either in regard of state, quality, or country. "There is neither Jew nor Greek, bond nor free, male nor female: for ye are all one in Christ Jesus," Gal. iii. 28. The conveyance is of an ample latitude.

3. The executor or administrator of this will, if I may so speak, is the Holy Ghost, that Comforter which Christ promised to "send, that should lead us into all truth," John xiv. 16. This Spirit begets faith and sanctification in our hearts, puts Abba into our mouths, applies the merits of

our Saviour to our souls ; and indeed " seals us up to the day of redemption," Eph. iv. 30. Without his assistance we could appropriate no comfort by his will ; nor challenge any legacy therein bequeathed.

4. Lastly, The evidence whereby every particular man apports to himself his title and interest, is his Faith. Thou, unregenerate soul, pleadest a legacy in this will. Go to, let us join issue, and come to trial. Where is thy evidence ? Here it is, my Faith. This evidence, as all other, must have some witnesses. Produce thine ; and before the bar of the great Chief Justice, the King's Bench of heaven, let them not lie.

The first is thy Conscience. Alas ! give this leave to speak without interruption (and one day it shall not flatter thee). This saith, thy evidence is false and counterfeit ; forged by a wretched scrivener, flesh and blood : for thy heart trusts in uncertainly good riches, or in certainly bad vanities, more than in the living God.

The next is thy Life. Alas ! this is so speckled with sins, so raw and sore with lusts, that as a body broken out into blanes and biles, argues a corrupted liver or stomach within : so the spots and ulcers of thy life demonstrate a putrefied heart. Lo, now thy witnesses. Thou art gone at the common law of justice : It is only the chancery of mercy that must clear thee. What wilt thou now do ? What, but humble thyself in recompense for thy false faith ; take prayer in thy company, for pardon of former errors ; go by the word preached ; for the minister is, as it were, the register to ingross the deed ; and desire God on the humbled knees of thy soul, to give thee a new and a true evidence. Let this instruct us to some uses.

1. Be sure that thy evidence is good. Satan is a subtle lawyer (and thou dost not doubt of his malice), and will soon pick holes in it ; find out tricks and cavils against it. He will winnow and sift thee, grain after grain : take heed lest thou run not all to chaff. There is a faith of saints. " Now live not I, but Christ liveth in me : and the life that I live, I live by the faith of the Son of God," Gal. ii. 20. And

there is a faith of devils. "Thou believest, thou doest well : the devils also believe and tremble," James ii. 19. There is a faith which cannot perish. "Whosoever believeth in him, shall not perish," John iii. 15. And there is a faith, that in the time of temptation falls away. The rocky ground receives the word, and for a while believeth, but in the time of temptation falls away, Luke viii. 13. There is a faith which the world overcometh ; such was the faith of Demas. And there is a faith that overcometh the world : "This is the victory whereby we overcome the world, even our faith," 1 John v. 4. There is a dead, idle, and infructuous faith ; and there is a lively, active, working faith, Jam. ii. 14 : "Faith worketh by love," Gal. v. 6. Be sure, then, that thy faith will endure the touch, even the fiery trial.

2. Do not lose such a legacy as Christ hath bequeathed for want of faith. Glorious is the inheritance ; but where is thy evidence ? Flatter not thy soul with hope of this possession, without the assurance of faith, *Christ gives his life for his sheep*. What is this to thee that art a wolf, a swine, a goat ? God dresseth his vineyard, pruneth it, is provident over it. What is this to thee that art a thorn, and no branch of the vine ? Look thou to be weeded up, and thrown out. The blood of Christ runs fresh ; but where is thy pipe of faith to derive it from his side to thy conscience ? Say it should shower mercy, yet if thou wantest faith, all would fall besides thee. There would be no more favour for thee than if there was no Saviour.

Let then no miseries of earth, much less pleasures, quench thy faith. Satan seeing this spark of fire kindled in thy heart, would blow it out with storms, or work thee to smother it thyself with vanities, or to rake it up in the dead embers of cold security ; but believe against sight and sense. As David prophesied that he should be a king. *Eo plus habet fides meriti, quo minus argumenti* ; Faith shall have so much the more recompense, as it had the less argument to induce it.

HOPE is the swcetest friend that ever kept a distressed soul company ; it beguiles the tediousness of the way, all the miseries of our pilgrimage.

Therefore *dum spiro spero*, said the heathen ; but *dum expiro spero*, says the Christian. The one, whilst I live, I hope ; the other also, when I dic, I hope : so Job, *I will hope in thee though thou killest me*. It tells the soul such sweet stories of the succeeding joys ; what comforts there are in heaven ; what peace, what joy, what triumphs, marriage-songs, and hallelujahs there are in that country whither she is travelling, that she goes merrily away with her present burden.

It holds the head whilst it aches, and gives invisible drink to the thirsty conscience. It is a liberty to them that are in prison, and the sweetest physic to the sick. Saint Paul calls it an anchor, Heb. vi. 19. Let the winds blow, and the storms beat, and the waves swell, yet the anchor stays the ship. It breaks through all difficulties, and makes way for the soul to follow it. It teacheth Abraham to expect fruit from a withered stock ; and Joseph in a dungeon, to look for the sun and stars' obeisance. It counsels a man, as Esdras did the woman who, having lost her son, would needs die languishing in the disconsolate fields ; *Go thy way into the city to thine husband*, 2 Esd. x. 17. Mourn not, wretch, for the loss of some worldly and perishing delight : sit not down and die, though the fruit of thy womb be swallowed in the earth ; but *go home to the city*, the city of mercy, *to thine husband, even thy husband Jesus Christ* ; let him comfort thee. This is the voice of Hope.

Though misery be present, comfort absent, though through the dim and waterish humour of thy heart, thou canst spy no deliverance ; yet such is the nature of Hope, that *futura facta dicit*. It speaks of future things as if they were present. "We are saved by hope," Rom. viii. 24. Yet *sic liberati, ut adhuc speranda sit hæreditas, postea possidenda. Nunc*

habemus jus ad rem, nondum in re: We have our inheritance in hope; which gives us the right of the substance, though not the substance of the right: assurance of the possession, though not possession of the thing assured. This tells us, that *nemo valde dolebit et diu*; no man should grieve much and long. God making our misery *aut tolerabilem, aut brevem*, either sufferable or short.

These are the comforts of Hope. Now, that you may not be deceived, there is (as I said before of Faith) a thing like Hope, which is not it.

There is a bold and presumptuous Hope, an ignorant security and ungrounded persuasion, the very illusion of the devil, who, when he cannot prevail with downright evil, cozens with the shadows of goodness: that how wickedly and wretchedly soever a man shall live, though he furs himself warm with poor men's hearts, though he forbids his brains (as on covenant) one sober hour in the year to think of heaven, though he thirst for carouses of blood, though he strives to powder a whole kindgom with the seed-corns o. death and massacre, though he carries half a-dozen improper churches on his sacrilegious back, though he out-thunder heaven with blasphemies, though he trample under his profane foot the precious blood of God's Son; yet still he hopes to be saved by the mercy of God. But we will sooner cast pearls to swine, and bread to dogs, than the comforts of Sion to such. We say not, *Rejoice and tremble*, but tremble without rejoicing. We sing not to them, *With the Lord is mercy, that he might be feared*; but with the Lord is judgment and vengeance; with him is plague and pestilence, storm and tempest, horror and anguish, indignation and wrath, that he may be feared. Against this hope we shut up the bosom of consolation, and the promise of safety by the merits of Christ; and so far as we are charged, the very gates of everlasting life.

There is a Hope, sober, faithful, well-grounded, well-guarded, well-assured. This is like a house built on a rock. The rock is God's promised mercy; the building, hope in Christ: it is (as it were) moated or intrenched about with

his blood by the sweet testimony of God's Spirit to the conscience : known by the charity of the inhabitants ; for it keeps bread for the hungry, clothes for the naked, entertainment for strangers. To this Hope we open the doors of the kingdom of heaven ; and so far as the commission of the keys leads us, we unlock the gates of eternal life, and allow entrance. We call this the blessed Hope.

CHARITY is an excellent virtue, and therefore rare. If ever in this contentious age, wherein *fratrum quoque gratia rara est*, the unfeigned love of brothers is strange. Woe is me ! before I am come to define what love is, I am fallen into a declamation against the want of it. What is here chiefly commended is chiefly condemned, as if we had no need of mutual succour, nor could spare a room in our hearts to entertain Charity, lest we should expel our old loved guests, fraud, malice, and ambition. Love hath two proper objects, the one immediate and principal ; the other, mediate and limited.

The proper and immediate object of our love is God. This is the great commandment, *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength*. As if he would not leave out the least sinew or string of the heart, the least faculty or power of the soul, the least organ or action of the strength. So Bernard. "With all the heart," that is, affectionately. "With all thy soul," that is, wisely. "With all thy strength," that is, constantly. Let the zeal of thy heart inflame thy love to God ; let the wisdom of thy soul guide it ; let the strength of thy might confirm it. All the affections of the heart, all the election of the soul, all the administration of the body. The soul judgeth, the will prosecutes, the strength executes. God can brook no rivals ; no division betwixt him and Mammon, betwixt him and Melchom, betwixt him and Baal, betwixt him and Belial. *Causa diligendi Deum Deus est, modus sine modo* : The cause and motive to love God, is God ; the manner is without measure. *Minus amat te, qui aliquid amat præter te, quod*

non amat propter te: He poorly loves God that loves any thing besides him, which he doth not love for him.

The subordinate object of love is man, and his love is the effect of the former cause, and an actual demonstration of the other inward affection. Waters coming from the sea boil through the veins of the earth till they become springs, and those springs rivers, and those rivers run back to the sea again. All man's love must be carried in the stream of God's love. Blessed is he that loves *amicum in Domino, inimicum pro Domino*; his friend in the Lord, his enemy for the Lord. "Owe nothing to any man, but this, that ye love one another," Rom. xiii. 8. Other debts, once truly paid, are no more due; but this debt, the more we pay it, the more we owe it; and we still do acknowledge ourselves debtors to all, when we are clear with all; proverbially, *I owe him nothing but love*. The communication of this riches doth not impoverish the proprietary; the more he spends of his stock, the more he hath. "There is that scattereth, and yet increaseth," Prov. ii. 24. But he that will hoard the treasure of his charity, shall grow poor, empty, and bankrupt. "There is that withholdeth more than is meet, but it tendeth unto poverty." Love is the abridgment of the law, the new precept of the Gospel. Luther calls it the shortest and the longest divinity: short, for the form of words; long, yea, everlasting, for the use and practice; for Charity shall never cease.

Thus for the first degree of comparison, *positively*. The second is *comparative*; where, though it be said virtues and great men must not be compared, yet we may without offence bring them to a holy conference; else how shall we perceive the apostle's intended scope, the transcendency of Charity? I will therefore first confer Faith with Hope, and then with them both, Charity.

The distinction between Faith and Hope is nice; and must warily be discovered. I will reduce the differences into three respects, of order, office, and object.

For *order*; Paul gives Faith the precedency. "Faith is the ground of things hoped for," Heb. xi. Faith always goes

before, Hope follows after ; and may in some sort be said to be the daughter of Faith. For it is as impossible for a man to hope for that which he believes not, as for a painter to draw a picture in the air. Indeed, more is believed than is hoped for ; but nothing is hoped for which is not believed. So that on necessity, in respect of order, Faith must precede Hope.

For *office* ; Faith is the Christian's logic : Hope his rhetoric. Faith perceives what is to be done, Hope gives alacrity to the doing it. Faith guides, adviseth, rectifieth ; Hope courageously encounters with all adversaries.* Therefore Faith is compared to a doctor in the schools, Hope to a captain in the wars. Faith discerns the truth, Hope fights against impatience, heaviness of spirit, infirmity, dejectedness, desperation. Divines have alluded to the difference between faith and hope in divinity, and to that between wisdom and valour in philosophy. Valour without wisdom is rashness, wisdom without valour is cowardice. Faith without Hope is knowledge without valour to resist Satan ; Hope without Faith is rash presumption, and an indiscreet daring ; you see their different office.

For *object* ; Faith's object is the absolute word, and infallible promise of God ; Hope's object is the thing promised. *Fides intuetur verbum rei, Spes verò rem verbi* : Faith looks to the word of the thing, Hope to the thing of the word. So that Faith hath for the object the *truth* of God ; Hope the *goodness* of God. Faith is of things both good and bad, Hope of good things only. A man believes there is a hell, as truly as he believes there is a heaven ; but he fears the one, and hopes only for the other. Faith hath for its objects things past, present, future. Past, it believes Christ dead for our sins, and risen again for our justification. Present, that he now sits at the right hand of his Father in heaven. Future, that he shall come to judge quick and dead. Hope only respects and expects things to come. For a man cannot hope for that which he hath. You see how in some

* Alsted System. Theolog. lib. 3. Loc. 17. Aug.

sense Hope excels Faith. For there is a faith in the devils; they believe the truth of God, the certainty of the Scriptures; they acknowledge Christ the Judge of quick and dead; therefore cry, "Why tormentest thou us before the time?" They have faith joined with a Popish preparatory good work, *fear*; "the devils believe and tremble:" yea, they pray, they beseech Christ not to send them into the deeps; what then want they? Hope, a confident expectation of the mercy of God; this they can never have. They believe; they cannot hope. This is the life of Christians, and the want makes devils. If it were not for this hope, "we of all men were most miserable," 1 Cor. xv. 19.

Charity differs from them both. These three divine graces are a created Trinity; and have some glimmering resemblance of the Trinity uncreate. For as there the Son is begotten of the Father, and the Holy Ghost proceeds from them both; so here, a true faith begets a constant hope, and from them proceeds Charity. "Thus is God's temple built in our hearts," said Augustine. The foundation whereof is Faith; Hope the erection of the walls; Charity the perfection of the roof.

In the godly all these three are united together, and cannot be sundered. We believe in God's mercy, we hope for his mercy, and we love him for his mercy. Faith says, there are good things prepared: Hope says, they are prepared for me: Charity says, I endeavour to walk worthy of them. So that, what good Faith believes shall be, Hope expects for herself, and Charity aims at the way to get it, by *keeping the commandments*. Faith apprehends both reward and punishment: Hope only looks for good things for ourselves: Charity desires the glory of God, and the good of all our brethren.

The second degree gives way to the third, last, best; the *superlative*. "But the greatest of these is Charity." Time will not afford me to answer all the objections which subtle wits have ignorantly deduced from these words. Neither were it to our purpose, then, to write *Iliads* after Homer, they have been so soundly and satisfyingly answered.

I will only mention two, and but report a responsive solution.

1. The principal promises are made to believers. "Who-soever believeth, and is baptized, shall be saved." So no less a promise is made to lovers, "All things shall work together for good to those that love God," &c. Rom. viii. 28. "God," saith the Psalmist, "is near to those that call upon him." He is close by all those that suffer for him: but he is *within those that love him*. Here is *prope, intra, intus*. This same *intra, within*, is of the highest degree. "God is love, and he that dwelleth in love, dwelleth in God, and God in him," 1 John iv. 16. O unspeakable felicity!

2. If charity be greater than faith, then is not man justified by faith only. Inconsequent illation! St Paul commends not love for the virtue of justification: it may fail in that particular action, yet receive no impeachment to the excellency of it. By demonstration. A prince doth excel a peasant: shall any man therefore infer, that he can plough better, or have more skill in tillage? A philosopher doth excel a mechanic, though he cannot grind so well as a miller, or limn so cunningly as a painter. A man is better than a beast: who but a madman will therefore conclude, that he can run faster than a horse, draw more than an ox, or carry a greater burden than an elephant? Though he fail in these particular acts, yet none will deny but he is better than a beast.

The truth is, that in faith stands originally our fellowship with God. Into that hand he poureth the riches of his mercy for salvation; and were the actions of charity never so great and (foolishly thought) meritorious, yet, if not the effects of a true saving faith, they are lost, and a man may for his charity go to the devil. And though they would plead from the form of the last judgment (Matth. xxv.) that God accepts men to life for their deeds of charity, feeding, clothing, relieving; yet the Scripture fully testifies, that God neither accepts these, nor ourselves for these, further than they are the effects of a true faith. Our persons being first justified by faith in Christ, then God will crown our works.

Yet a Christian must work : for no nudifidian, as well as no nullifidian, shall be admitted into heaven. "Therefore," saith the apostle, "faith worketh by love," Gal. v. 6. For faith is able to justify of itself, not to work of itself. The hand alone can receive an alms, but cannot cut a piece of wood without an axe or some instrument. Faith is the Christian's hand, and can without help receive God's given grace into the heart ; but to produce the fruits of obedience, and to work the actual duties required, it must have an instrument ; add love to it, and it worketh by love. So that the one is our justification before God, and the other our testification before men.

Their number is considerable ; these three, neither more nor less. Why not two ? as there be two parts in man, his understanding and will ; to direct these two, is sufficient to salvation. By Faith the understanding is kept safe ; by Charity, the will ; what needed then the mention of Hope ? Yes, Hope is the daughter of Faith, and the mother of Charity ; and as man hath an understanding to be informed, and a will to be rectified, so he hath a heart to be comforted, which is the proper office of Hope.

But why then speaks he of no more than three ? St Peter mentions eight together, 2 Pet. i. 6. And St Paul himself in another place, puts in nine, Gal. v. 22. Why are all these left out in this glorious catalogue ? Is it enough to have these three and no more ? Are the rest superfluous, and may well be spared ? Nothing so, but all those virtues are comprehended under these three. As to the trade of a stationer, some are required to print, some to correct, some to fold, others to bind, and others to garnish ; yet all belongs to one trade. There be many rays and but one sun ; there is heat and light in one fire. So all those graces may be reduced to these three principals, as we read 1 Thess. i. 3, the work of faith, and labour of love, and patience of hope ; temperance, patience, godliness, &c., are all servants to these three great princes, Faith, Hope, and Charity.

Lastly, for the *prelation*. Wherein consisteth this high transcendency of Charity? In six privileges.

1. For latitude, Love is the greatest. Faith and Hope are restrained within the limits of our particular persons. The just man lives by his own faith, and hopes good to himself; but love is like the vine which God brought out of Egypt, and cast out the heathen to plant it, which covereth the mountains with the shadow of the boughs, and spreads the branches unto the sea and the rivers, Psal. lxxx. 8. It is like the sun in the sky, that throws his comfortable beams upon all, and forbears not to warm even that earth that beareth weeds. Love extends to earth and heaven. In heaven it affecteth God the Maker and mover: the angels as our guardians; the triumphant saints, for their pious sanctity. On earth, it embraceth those that fear the Lord especially; it wisheth conversion to those that do not; it counsels the rich; it comforts the poor; it reverenceth superiors, respecteth inferiors; doth good to friends, no evil to foes; wisheth well to all. This is the latitude of Charity. Faith hath but narrow limits, but the extent of Love is universal, not bounded with the world. Faith believes for thyself, but Charity derives and drives the effects of thy faith to others. Thy faith relieves thyself, thy charity thy brother.

2. For perpetuity and continuance. Faith lays hold on God's gracious promise for everlasting salvation; hope expects this with patience; but when God shall fulfil his word in us with joy, then faith shall be at an end; hope at an end; but love shall remain between God and us an everlasting bond. Therefore saith the apostle, *now abideth faith, &c.* Now: now three, then one, and that is Charity. When we have possession of those pleasures which we hoped and believed, what longer use is there of Faith or Hope? But our loves shall not end with our lives. We shall everlastingly love our Maker, Saviour, Sanctifier, angels, and saints; where no discontent shall breed any ire in our hallelujahs. If the use of love be so comfortable on earth, what may we think it will be in heaven?

Thus saith Chrysostom. *Only love is eternal.* Now, Faith and Hope hold up the hands of Charity, as Aaron and Hur held up the hands of Moses ; but then their use and office shall cease. *Tunc non erit spes, quando erit res :* Hope shall not be, when the thing hoped is. Hope shall bring in possession, possession shall thrust out Hope. Therefore, saith Augustine, is *charity greater.* *Et si non propter eminentiam, tamen propter permanentiam :* If not for the excellency, yet for the perpetuity.

Thus to justify a man, Faith is greater ; but in a man justified, Charity is greater. Let Faith alone with the great work of our salvation ; but that finished, it shall end, and so yield superiority to Love, which shall endure for ever.

3. For the honour and likeness it hath unto God. Faith and Hope make not a man like God, but Charity doth. He neither can be said to believe, nor to hope ; but we know he loves ; yea, he is love.

4. In respect of the titles, Charity excelleth. It is *Novum Mandatum*, the New Commandment ; Faith was never called so. It is *vinculum perfectionis*, the bond of perfection. Faith is not so termed ; thy faith only ties thyself to God, but love binds up all in one bundle of peace. It is *impletio legis*, the fulfilling of the law ; where hath Faith such a title ? St Ambrose, on the funeral of Theodosius, observes, that he died with these words in his mouth, *Dilexi, Dilexi*, which he conceived to be his answer to the angels asking him how he had behaved himself in his empire ; *I have loved, I have loved ;* that was enough.

5. Charity is more noble ; for it is a better thing to give than to receive. Faith and Hope are all of the taking hand, but Charity gives. If Faith gives glory to God, yet this is but his own ; an acknowledgment of that to be his which is his. The property of faith is to receive into itself ; the property of love to lay out itself to others.

6. For *manifestation* ; Faith and Hope are things unseen, and may be dissembled ; but Charity cannot be without visible fruits ; therefore the only trial of faith and hope is by charity.

Thus Charity is greatest, if not *respectu originis*, or for causality, yet for dignity. 1. More honourable, because like God. 2. More noble, because more beneficial to man. 3. More communicable, for Faith respects thyself, Charity all. 4. More durable, when Faith is swallowed up in vision. Hope in possession, then love remains. 5. For titles. 6. For manifestation.

Thus you have commended to your souls these three sisters, Faith, Hope, and Charity. Faith we must have, or we are reprobates; Hope, or wretches; Charity, or not Christians. There is a promise made to Faith, that it shall have access to God, Heb. xi. 6. To Hope, that it shall not be ashamed, Rom. v. 5. But to Charity, that it shall dwell in God, and have God dwelling in it, 1 John iv. 16.

I should now tell you, that as these three fair sisters came down from heaven; so in a cross contrariety, the devil sends up three foul fiends from hell. Against Faith, infidelity; against Hope, desperation; against Charity, malice. He that entertains the elder sister, Unbelief, I quake to speak his doom, yet I must; "he is already condemned," John iii. 18. He that embraceth the second ugly hag, Despair, bars up against himself the possibility of all comfort, because he offends so precious a nature, the mercy of God, and tramples under his desperate feet that blood which is held out to his unaccepting hand. He that welcomes Malice, welcomes the devil himself; he is called the envious, and loves extremely to lodge himself in an envious heart. These be fearful, prodigious sisters; fly them and their embraces; and remember, O ye whom Christ loves, the commandment of your Saviour, "Love one another!"

I will end with our apostle's exhortation to his Philippians. *If there be any consolation in Christ*, and there is consolation in him when the whole world cannot afford it; *if any comfort of love*, and he that knows not the comforts of love knows no difference betwixt man and beast; *if any fellowship of the Spirit*, by whom we are all knit into one communion, and enriched with the same treasures of grace; *if any bowels and mercy*; if uncharitableness and avarice have

turned our entrails into stone and iron ; if we have not forgotten the use and need of mercy ; *fulfil my joy, that ye be likeminded, and have the same love*, Phil. ii. 1, 2. Fulfil the apostle's joy only ? No, the joy of the Bride and Bridegroom of the church on earth, of the saints in heaven ; the joy of the blessed angels ; the joy of Father, Son, and Holy Spirit ; and last of all, the joy of your own hearts, that you " Love one another." Forget not that trite but true saying,

**They shall not want prosperity,
That keep Faith, Hope, and Charity.**

THE LEAVEN;

OR,

A DIRECTION TO HEAVEN.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.—*Matt. xiii. 33.*



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THE word of God is pure (or perfect), saith the Psalmist, “converting the soul,” Psalm xix. 7; pure formally in itself, pure effectively in purifying others. “Now are ye clean through the word which I have spoken unto you,” John xv. 3. There is life in it, being the voice of life itself. “Lord, to whom shall we go? thou hast the words of eternal life,” John vi. 68.

As God, “who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,” Heb. i. 1; so also this Son (whom he hath appointed heir of all things, by whom also he made the worlds, when he took flesh and went about on earth doing good), taught the people after divers fashions and forms of speech, though in all of them he carried a state in his words, and taught with authority, unlike to the verbal sermons of the Scribes. “He was a prophet, mighty in deed and word before God and all the people,” Luke xxiv. 19. Sometimes he taught by explication, sometimes by application; sometimes propounding, at other times expounding his doctrine. Often by plain principles and affirmative conclusions; not seldom by parables and dark sentences: in all seeking his Father’s glory, his

Church's salvation. In this chapter, plentifully by parables. Divines give many reasons why Christ used this parabolical form of speaking.

1. The fulfilment of Scriptures, which had so predicted of him. "I will open my mouth in a parable, I will utter dark sayings of old," Psal. lxxviii. 2.

2. That the mysteries of God's kingdom might not be revealed to the scornful. To such it shall be spoken in parables, that "seeing they might not see, and hearing they might not understand," Luke viii. 10. They are riddles to the Cains, and paradoxes to the Judases of the world. But "if our Gospel be hid, it is hid to them that are lost," 2 Cor. iv. 3. These come to church as truants to school, not caring how little learning they get for their money ; but only regarding to avoid the temporal punishment. But at the great correction-day, when the schoolmaster of heaven shall give them a strict examination, their reward must be abundantly painful.

3. That Christ might descend to the capacities of the most simple, who better understand a spiritual doctrine by the real subjection of something familiar to their senses. As the poet says :

Segnius irritant animos demissa per aures,
Quàm quæ sunt oculis subjecta fidelibus :

Those things less affect the mind which are heard by the ear, than those which are exposed to faithful eyes.

But the "testimony of the Lord is sure, making wise the simple," Psal. xix. 7. He said once to poor fishers, "To you it is given to know the mysteries of the kingdom of God," Luke viii. 10. He says, not the mysteries of the king, but the mysteries of his kingdom. The former may not be known, the other may, must be known.

And it is also observable, that his parables were divers, when yet by those sundry shadows he did aim directly at one light. He doth, as it were, draw the curtain of heaven, and describe the kingdom of God by many resemblances ; yea, and some of these *unum sonantia* ; like so many instruments of music playing one tune. In that immediately preceding parable of the mustard-seed, and this subsequent of the leaven, he

teacheth the same doctrine, the spreading virtue of the Gospel. The intention of which course in our great Physician is to give several medicines for the same malady in several men, fitting his receipts to the disposition of his patients. The soldier doth not so well understand similitudes taken from husbandry, nor the husbandman from the war. The lawyer conceives not an allusion from physie, nor the physician from the law. *Forenses domestica nec norunt, nec curant; neque forensia domesticam agentes vitam.* (Home-dwellers are ignorant of foreign matters; neither doth the quiet rural labourer trouble his head with matters of state.) Therefore Christ derives a parable from an army, to teach soldiers; from legal principles, to instruct lawyers; from the field and sowing, to speak familiarly to the husbandman's capacity. As that parable of the seed, the first in this chapter, may be fitly termed the ploughman's gospel; as Ferus saith, that, when he ploughs his ground, he may have a sermon ever before him. Every furrow being a line, and every grain of corn a lesson, bringing forth fruit. So Paul borrows a comparison from wrestling, and from running in a race; and our Saviour from a domestical business (*muliebrum officium*), from leaven, "which a woman took," &c.

We may reduce the parable to three general heads, *Quid, ad Quid, in Quo*. (1. What is compared; 2. To what; 3. In what.) Two natures are accorded in *quodam tertio*: two subjects shake hands by a reconeiling similitude. (1.) The matter compared is the kingdom of heaven; (2.) The matter to which it is compared is leaven; (3.) Now the concurrence of these lies in the sequel, "which a woman took, and hid in three measures of meal, till the whole was leavened." Wherein are remarkable, the agent, the action, the subject, the continuance. 1. The agent is a woman; 2. The action is double, taking and hiding, or putting in the leaven; 3. The subject is meal, or flour; 4. The continuance, *donec fermentetur totum* (until the whole mass be leavened.) This is the *in Quo*, the manner of the concurrence. The general points then are, what, whereto, wherein. We are, according to this method, to begin with the

WHAT.—The subject compared is the kingdom of heaven.

This hath a diverse sense and apprehension in the Scriptures. Specially it is taken three ways :

1. For the kingdom of heaven in heaven, which the godly shall possess hereafter. The scope or main mark we level at. That high pyramid which the top of Jacob's ladder reached to, and leaneth on. That which St Peter calls "the end of our faith, even the salvation of our souls," 1 Pet. i. 9. Whereof David sings, "In thy prescnce is fulness of joy, at thy right hand are pleasures for evermore," Psal. xvi. 11. Which no virtue of mortal eye, ear, or heart can comprehend. "They shall come from east, from west, from north, and south, and shall sit down in the kingdom of God," Luke xiii. 29. Unto which our king that owns it, and Saviour that bought it for us, shall one day invite us, if he find us marked for his sheep. "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world," Matt. xxv. 34. Dear Jesus, bring us to this kingdom.

2. For that which qualifies and prepares us to the former, grace and holiness. For into that "shall enter no unclean thing, nor whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life," Rev. xxi. 27. No flesh that is putrified, except it be first purified, shall be glorified. No man goes to heaven as by a leap, but by climbing. Now this sanctity is called the kingdom of heaven, 1. Because the life it lives is heavenly. Though we are on earth, *our conversation is in heaven*, Phil. iii. 20 ; 2. Because the joy of the Holy Ghost, and peace of conscience, which is heaven upon earth, is inseparable from it. "The kingdom of heaven consists not in meats and drinks, but in righteousness, peace, and joy in the Holy Ghost," Rom. xiv. 17.

3. For that whereby we are prepared for both the former : this is the kingdom of heaven here meant ; and to declare it in a word, it is the preaching of the gospel. This, by the powerful co-operation of God's Spirit, begets grace in this life, and grace in this life shall be crowned with glory in the life to come. The word of God (which is called the testimony, Isa. viii. 20, because it bears witness to itself),

examined and compared in like places, calls the preaching of the gospel, the *kingdom of heaven*, Luke x. 11. "The kingdom of God shall be taken from you, and given to a nation bringing fruits thereof," Matt. xxi. 43. The children of God live in this first kingdom; the second lives in them; the third, which is above, doth perfect both the former. In this kingdom we might observe, 1. Who is king? 2. Who are subjects? 3. What are the laws whereby the one governs, the others are governed.

1. God is king in two respects: Potentially, in regard of his Majesty; presentially, in regard of his mercy. Potentially he is king over all the world, governing all things, actions, events, at the ends of the earth, in hell, in the court of conscience. God is king, be the earth never so unquiet, saith the Psalmist. He can still the raging of the sea, the roaring of the waves, and the madness of the people. Thus he reigns over Satan, and all his factors on earth, executioners in hell. He cannot touch a swine without his license, nor cross a sea without his passport. He hath a hook for Senacherib, a bridle for the horses and mules, a chain for that great leviathan, a tether for the devil. The Lamb of God leads that great roaring lion in a chain: and with the least twitch of his finger, gives him a *non ultra* (no further.) All powers are inferior to, and derived from this power; to which they have recourse again, as rivers run to the ocean, whence they were deduced. Let all potentates "cast down their crowns before his feet with the twenty-four elders," Rev. iv. 10. All powers are subject to that power which is infinite. Dominion riseth by degrees: there be great, saith Solomon, and yet greater than they; and yet again higher than they all (Eccles v. 8.) Begin at home: In man there is a kingdom. The mind hath a sovereignty over the body. Restrain it to the soul, and in the soul's kingdom. Reason hath a dominion over the affections. This kingdom is within man. Look without him; behold, God hath given him a kingdom over reasonless creatures. Yet among themselves, God hath set man over man; the householder is a petty king in his family, the magistrate over the commu-

nity, the king over all. The heavenly bodies have yet a power over us ; God is king over them, and all. God is then only and solely king.

But he reigns in this place rather presentially by his grace ; where his sceptre is a sceptre of righteousness, and his throne man's heart. For that is so excellent a place, that it is evermore taken up for a throne, either by God or Satan. To the godly then is this great king most propense ; though others also taste the sweets of his bounty. As the earthly prince governs, and providently sustains all the people of his dominions ; but those that stand in his court, and feast at his table, more especially partake of his royal favours. God at his own cost maintains all the world, and hath done almost these 6000 years ; but he loveth Jerusalem above all cities, and the gates of Zion above all the dwellings of Jacob. All Joseph's brethren shall be feasted at his charges, but Benjamin's mess shall five times exceed the rest. There may be one favour left for Esau, but Jacob goes away with the blessing. God is still good to all Israel ; let him be best to them that are of a pure heart, Psal. lxxiii. 1.

2. The subjects in this kingdom are the godly ; not such as give a passive and involuntary obedience, doing God's will (as the devil doth) *contra scientiam, contra conscientiam* (against knowledge and conscience), of whom more properly we may say, *Proposita dei fiunt potius de illis quàm ab illis*: (The purposes of God are rather executed in them than by them.) These, though they work the secret decrees of the great king, are not of this kingdom. Only they that give to him the sacrifice of a free-will offering, that willingly and sincerely subscribe and assent obedience to his behests. Whose lives, as well as lips, pray that article, *Thy will be done*. They are indeed subjects to this king, that are themselves kings ; *Christ hath made us kings and priests*, Rev. i. 6. Every king on earth is as it were a little god, John x. 34. Only our God is the great king, able to *bind kings in chains, and nobles with fetters of iron*, Psal. cxlix. 8. In respect both of his power reigning over all, and of his mercy over his chosen, he may well be called King of kings ; the great king over both tem-

poral and spiritual kings: he is the King of kings. For all his faithful children are mystically and spiritually made, and called kings in Christ, and the Lord is king of all.

3. The laws whereby this kingdom is governed are the statute laws of heaven, Psal. cxlvii. 19, written of the Holy Ghost by prophets and apostles, sealed by the blood of God's Son; a light to our darkness, a rule for our actions.

Upon this ground thus laid, I build a double structure or instruction.

1. Christ hath a kingdom also in this world; not of this world; himself denies it to Pilate, John xviii. 36. He would none of their hasty coronation with carnal hands. Yet he was and is a spiritual king. So was it prophesied, Dan. vii. 14; Micah iv. 7. So the angel told Mary, Luke i. 32, 33, "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." So Pilate wrote his inscription, though in the narrowest limits, *Jesus of Nazareth, king of the Jews*. To expect or respect the Messiah for a temporal prince, was the Jews' perpetual dottage, the apostles' transient error, Matt. xx. 21; Acts i. 6, "Lord wilt thou at this time restore the kingdom to Israel?" But Christ is a king after a spiritual manner on earth; restraining the violence of the wolves and goats like a good shepherd; not suffering them to annoy and infest the lambs at their pleasure, or rather displeasure; ruling his chosen, overruling the reprobates, as the great master over the whole family of this world. His throne is at the right hand of his Father in heaven; but his dominion is throughout all ages, and extends to the ends of the earth. We should not pass this without some useful application.

1. If there be a kingdom of heaven here to be had, why do we not seek it? The charge is not less for our good than God's glory, which Christ gives; "First seek the kingdom of heaven, and the righteousness thereof, and then all these things shall be added unto you," Matt. vi. 33. Seek it in faith, with prayers, with tears, with reformation. Seek it first; let no worldly thing stand in your thoughts worthy of preferment to it. Seek it with disregard and an holy contempt of other things: for this once come, they shall be cast upon you.

2. Since Christ hath a kingdom here, let us rejoice. "The Lord reigneth, let the earth rejoice: let the multitude of isles be glad thereof," Psal. xcvii. 1. And among those lands, let the joy of England be none of the least. What was foretold by Zechariah (ix. 9), is fulfilled by our Saviour, Matt. xxi. 5. "Rejoice, shout out for joy, for thy King cometh." Let his exaltation be thy exultation. If he were impotent and could not help, improvident and would not, we were never the better for our King. But his power is immense, his mercy infinite: *He that keepeth Israel, doth neither slumber nor sleep*, Ps. cxxi. 4.

3. This is terror to the wicked; they serve a king, but he is not an absolute king; his head is under Christ's girdle. nay, under his feet, Matt. iv. There is in Satan, *nec voluntas, nec validitas* (neither might nor mind), to succour his subjects, his abjects. Prodigal Lucifer (the father of prodigious Machiavels, that are bountiful with what is none of their own, dealing states and kingdoms, like the pope, as God's legacies, when God never made him executor) makes Christ a bountiful offer of kingdoms. Poor beggar, he had none of his own, not so much as a hole out of hell; whereas Christ was Lord of all. Disproportionable proffer! he would give the king of heaven a kingdom of earth; the glory of this lower world to him that is the glory of the higher world, and requires for price to have him worship an angel of darkness, who is worshipped of the angels of light. Tremble ye wicked! you serve an ill master, are subjects to a cursed king. Well were it for you if you might escape his wages; well for himself if he might escape his own. Both he and his subjects shall perish. "The prince of this world is already judged," John xvi. 11.

4. Since there be two spiritual kingdoms on earth, and we must live under one of them, let us wisely choose the easiest, the securest, the happiest. For ease. Satan's services are unmerciful drudgery; no pains must be refused to get hell. "Christ's yoke is easy, his burden is light." For security, we say in terrene differences, it is safest taking the stronger side. Why then should we forsake the

strongest man, who commands the world, and revolt to the tents of Belial, the son of vanity? For happiness, Christ's kingdom is the far more blessed: for countenance, for continuance in the heart, solacing sunshine of his mercy, and the unclouded eternity of it.

2. Our second inference is this. Such is the excellency of the gospel, that it is dignified by the title of a kingdom, and that of heaven. Earthly things cannot boast this privilege to have that ascribed to the means which belongs to the end. Bread is not health, but the sustenance of it. Reading is not learning, but the way to get it. In divine graces the way is often honoured with the title of the end. Faith is called *life*; grace, *salvation*; the gospel, the *kingdom*. Such is the infallibility of God's decrees, and the inseparable effects that follow his heavenly intentions; that the means shall easily perform the office they were sent to do. The preaching of the gospel shall save those whom God hath determined to save by it, and shall as assuredly bring them to the kingdom of heaven as if itself were that kingdom. Here then is matter,

1st, Of instruction: that God hath so decreed it that we must ordinarily pass through one kingdom into another, into a greater. From the gospel of life we shall go to the God of life. From the preaching of the word to that the word hath preached—the “end of our faith, the salvation of our souls.” For we climb to heaven by Paul's stairs, Rom. x. 9, 10, (and without that manner of ascending few come thither); from preaching to believing, from believing to obeying; and obeying precedes our eternal life. Such a man shall only hear that comfortable address; “Good and faithful servant, enter into thy master's joy.”

2d, Of comfort: that seeing we have the gospel, we have the kingdom of heaven amongst us. They see not this marvellous light that live in their own natural darkness; no, nor do all see this kingdom that live in it, but they alone in whom this kingdom lives. “Our gospel is hid to those that are lost,” 2 Cor. iv. 3. It is an offence to the Gentiles, contempt of the Jews, riddles to the Athe-

nian stoics, a paradox to Julian, Acts xvii. 18.; but to "them that are called, both Jews' and Greeks, the power of God, and the wisdom of God," 1 Cor. i. 24. Open your scornful eyes, lift up your neglected heads, ye abortive generation of lust and sin, the sun shines in your faces. Shadow not your eyes with carnal security; remove those thick clouds of ignorance and contempt interposed betwixt you and this light. See, see, and glorify our God; the kingdom of heaven is among you. Come out of your holes, ye Roman dormice; pray for spiritual unction, ye sotted worldlings, that the scales of ignorance may fall from you. Waken your heavy spirits, ye mopish naturals; live no longer in the region of darkness and tyranny of sin, and bless his name that hath called you to his kingdom. You need not travel a tedious pilgrimage, leaning on the staff of a carnal devotion, as the papists are forced, nor trudge from east to west to seek this kingdom, as the Jews were menaced, nor cry it is too far to go to Jerusalem, and therefore fall to worship your calves, your little gods at home, as Jeroboam pretended. But to take away all excuse, and leave your obstinacy naked to the judgment-seat of God, behold you need but step over your thresholds, and gather manna; the kingdom of heaven is among you.

3d, Of reproof: cease your despising of the gospel, ye profane witlings, whose sport is to make yourselves merry with God. You cannot stick the least spot of contempt on the cheek of preaching but it lights on heaven itself, where you will one day desire to be. While you would shoot arrows against the invulnerable breast of God, they shall recoil with vengeance on your own heads. You little think that your scurrilous jests on the word, and the messengers thereof, strike at the side of Christ with the offer of new wounds. You dream not that you flout the kingdom of heaven itself, which, when you have lost, you will prize dearer than the West Indies doth her gold or the East her spices. If you knew what this kingdom was, you would weigh out your blood by ounces, like gold in the balance, till your hearts had not a drop left to cherish them for the

purchase of it. Behold, you may have it for less. Why do you despise it? Perhaps you make full account of this kingdom, though you allow yourselves in your vanities. What will you scorn it, and yet be glad of it? How unequal are these thoughts! How impossible these hopes! God will not give his pearls to swine; shall they inherit the kingdom of heaven that despise it? This is the *what*; now follows the *TO WHAT*.

The thing whereby this mystical nature is shadowed out to us is leaven. In this we must confine ourselves to the scope of the parable; and as we would not look short, so we will not look beyond. Sobriety must guide our course in every sermon; then especially, when our navigation lies through the depth of a parable. We find leaven elsewhere used in the worst sense, (Matt. xvi. 6; 1 Cor. v. 6-8.) And before we step any further, this point presents itself to our observation.

The same things are often taken in different senses; sometimes oblique, not seldom opposite. Christ in another place premonisheth his apostles against the leaven of the Pharisees, Sadducees, and Herodians; the leaven of hypocrisy, of irreligion, of savage policies. And the chosen vessel bids us, "purge out the old leaven," &c., 1 Cor. v. 7. Here it is used as graciously as there grievously; and no meaner thing is likened to it than the kingdom of heaven. But I refer this note to a place where I have more liberally handled it.

The intent, force, and vigour of the parable consists in the propagation. As leaven spreads into the whole lump, so the gospel regenerates the whole man. This is the pith and marrow of it; yet what other resemblances serve to the illustration of it, are considerable. Therefore two remote and improper observations in the leaven shall lead us to the main, which is the dilation of that and the gospel.

1. Leaven hath a quality somewhat contrary to the meal, yet serves to make it fit for bread. The gospel is sour and harsh to the natural soul, yet works it to newness of life. It runs against the grain of our affections, and we think it troubles the peace of our Israel within us. Our sins are as

dear to us as our eye, hand, or foot (Matt. v. 29.), necessary and ill spared members. The gospel that would divorce our loves so wedded to our iniquities seems *durus sermo*, a hard saying, who can bear it? It is leaven to Herod to part with his Herodias ; to Naaman to be bound from bowing before Rimmon. Christ gives the young man a sour morsel when he bids him give his goods to the poor. You choke the usurer with leaven when you tell him that his sins shall not be forgiven till his unjust gains be restored. You may as well prescribe the epicure leaven instead of bread, as set him the voider of abstinence instead of his table of surfeits. This is leaven indeed, to tell the incloser that he enters commons with the devil, while he hinders the poor to enter common with him ; or to tell the sacrilegious that Satan hath just possession of his soul, while he keeps unjust possession of the church's goods. When this leaven is held to carnal lips it will not go down, no, the very smell of it offends. The combat of faith, the task of repentance, the mercifulness of charity, this same rule of three is hard to learn. To deny a man's self, to cashier his familiar lusts, to lay down whole bags of crosses, and to take up one, the cross of Christ ; to forsake our money, and assume poverty, persecution, contempt for the gospel. Oh sour, sour leaven, leaven ! No such thing shall come into the vessel of our heart, among the meal of our affections ; we cannot brook it. But this must come and be made welcome, or we shall not be made bread for God's table. It is said of the leaven that it excites the lump by its agreeable acidity. It is acidity, but agreeable, when the soul is once sensible of the virtue. God is fain to wrestle with our corruptions, and, like a loving father, to follow us up and down with his leaven ; we turn our backs upon him, and bid him keep his leaven to himself, as Daniel to Belshazzar ; *keep thy rewards to thyself, and give thy gifts to another*, Dan. v. 17. But when we are once weary of the world's husks, and begin to long for the bread in our Father's house, Luke xv. 17 ; do but taste and digest this leaven, then that that was *fel in ore* (gall in the mouth), proves *mel in corde* (honey in the heart), we return

again, and follow him for it. "Lord, evermore give us this bread," John vi. 34; feed us with this leaven, that we may be bread for thine own table. The law was not so harsh in mortifying our sins, but the gospel is found more sweet in saving our souls.

2. One saith of the leaven, that it raiseth the lump with the heat, as the housewife's philosophy gives the cause. The meal is cold of itself, and unapt to congeal. The leaven by heat doth it. In the gospel preached, there is a spreading heat. It is not only fire in Jeremiah's bones, but in the disciples' ears and hearts, "Did not our hearts burn within us," Luke xxiv. 32. "Is not my word as fire? saith the Lord," Jer. xxiii. 29. In the minister's soul it is like fire shut up in the bones, which must have vent, or it will make him weary of forbearing, and ring a woe in his conscience if he preach not the gospel. It hath no less powerful fervour in the Christian heart, and inkindles the kindly heat of zeal, which no floods of temptation can quench, or blasts of persecution blow out. This it is that thaws the frozen conscience, warms the benumbed spirit, and heats the cold heart. Men are naturally cold at heart, and sin runs like a chill ague through the general blood. The covetous proud hypocrite hath a cold stomach, that for want of digestive heat turns all good nourishment into crudities. Summon them to just trial, feel their pulses, and they beat coldly. If the minister entreat a collection for some distressed Christian, there is a cramp in our fingers; we cannot untie our purse-strings. It is a manifest sign that we are not leavened. So long as the meal of our effects continues thus cold, we are incapable of being bread. The word puts fervour into our hearts, and leavens us.

The special instance of this resemblance is, that the leaven spreads virtue into all the meal. The gospel disperseth salvation into the whole man. The Word of God is powerful to our renovation, speeding and spreading grace into all parts of us. It works us to perfection, though not that gradual perfection (as the school termeth it) which is above, yet to that partial perfection which Paul prays for his

Thessalonians, "The God of peace sanctify you wholly," 1 Thes. v. 23, and assumes to be in his Philippians, "Let as many of us as be perfect, be thus minded," Phil. iii. 15. For though justification admits no latitude, yet sanctification is wrought by degrees. And a Christian goes forward into grace as into those waters of the sanctuary; first to the ankles, then to the knees, and so higher till all be washed, as the leaven spreads till all be leavened. This doctrine will more clearly manifest itself in the subsequent observations. Only let us not leave it without a double use.

1. Suffer yourselves to be leavened; give entertainment to the gospel in your hearts. Though it be a more *blessed thing to give than to take*, yet it is a less chargeable thing to take than to give. It is God's bounty to give his word; do not you in a nice sullenness refuse it. "Let the word dwell in you richly," Col. iii. 16. Do not pinch this leaven for room, nor thrust it into a narrow corner in your conscience, whilst you give specious receipt to lust, and sin, and such lewd inmates. But let it soak into your veins, and dilate itself into your affections, that it may breed good blood in your hearts, good fruit in your conversations.

2. So judge of yourselves as you find this leaven spreading in you. If you should hear every day a sermon, or could read every hour a volume, yet while your lives are barren, you are but unleavened bread; so unsavoury, that God will not admit it at his board. He hath an unleavened hand, that is not charitable; an unleavened knee, that is not humble; an unleavened tongue, that blasphemes; an unleavened eye, that maliceth; an unleavened heart, that securely offendeth. The outward working shews the inward leavening, and the diffusion is an argument of the being. It cannot be pent up no more than fire. It is no less operative than it is blessed. You have heard the *what*, and *to what*; the *in what*, *how*, or the concurrence of these follow in many particulars. Here is the agent, the action, the subject, the continuance. The agent is a woman; by whom is shadowed the minister. And here are observable three things.

1. The agent that must work with this leaven is a woman, weak in her sex, yet the leaven works never the less for her imbecility. The minister that must put this leaven to our souls is a man, a weak, sinful, despised man; yet doth not his weakness derogate from the powerful operation of the Word in the hearts of God's chosen. It is the word of a mighty and majestic God; who speaks, and the mountains tremble; threatens, and the foundations of the earth are moved. I appeal to your consciences, who have a testimony (from them, and they from the Spirit, that you are God's), hath not his word, spoken by a silly man, made your hearts bleed within you for your sins? Yea, hath not Felix himself trembled like an aspen leaf when Paul, even his prisoner, preached? What power hath stirred you, human or divine? Tertullus could not do it, while authority and credit with men seconded his eloquence. Peter taken from his nets shall catch a thousand, and a thousand souls at a draught. What presumptuous folly in some is it then to loathe the Word of eternal truth because such a man speaks it? God must not only give them meat, but such a cook as may dress it to their own fancies. Our weakness makes way for God's brighter glory. "That your faith should not stand in the wisdom of man, but in the power of God," 1 Cor. ii. 5. Oftentimes the pillars of the church move not him whom a weak leavener hath converted. It is a reason convincing the wicked, confirming the faithful, that Paul gives, "God hath chosen the foolish things of the world to confound the wise; and the weak things to confound the mighty, that no flesh should glory in his presence," 1 Cor. i. 27, &c.

2. The leaven doth this without the woman's virtue, not without her instrumental help; but the woman in no respect without the leaven. The minister cannot leaven his own heart, much less the souls of others. The Word doth it; the minister is but the instrument to apply it. The physician heals not the sore, but the medicine. The hand feeds not the body, but the meat it reacheth to it. Neither in distinct terms doth faith save, but only apprehend the Lord Jesus, in whom is assured salvation. Indeed, so doth God

dignify our ministerial function, that the priest is said to make the heart clean, and Timothy to save souls, by attribution of that to the instrument which is wrought by the agent, the happy concurrence of the Spirit and the Gospel, Acts. iii. 12, 16.

3. A woman is the fittest for this domestic business. The minister being a man, is aptest in God's choice for this spiritual leavening. Should God speak in his own person, his glory would swallow us up. "For our God is even a consuming fire," Heb. xii. 29. *Who hath seen God and lives?* Ask mount Sinai, if as stout-hearted men as we can be, did not run away, tremble for fear, and entreat that Moses might speak to them from God, not God himself. If angels should preach to us, their brightness would amaze us, and in derogation to his glory (to whom alone it belongs, *and he will not give it to another*), we would fall down to worship them, ready to give them the honour of all good wrought on us. The Word should not be said to save, but the angels. If one should *rise from the dead*, as Dives (having learned some charity in hell that bad none on earth) wished, it would terrify us. Lo, then, by men of our own flesh, of the same animation with ourselves, doth Jehovah speak to us, that the praise might be (not man's, but) God's. The agent thus considered, let us look to the action. This is double. Taking the leaven, putting it into the meal.

1. The woman took the leaven: she bath it ready before she useth it. We must first have the gospel before we can leaven your souls with it. We must not be vaporous and imaginative enthusiasts, to trust all on the belief of its being given at the proper time; but with much study and painfulness get this leaven, and apply it. What betters it to have a physician, that bath no medicine; or a medicine, without skill to apply it? Men think sermons as easy as they are common. You that never prepare yourselves to hear, think so of us, that we never prepare ourselves to preach. If this cheap conceit of preaching did not transport many, they would never covet to hear more in a day than they will learn in a year, or practice all their lives.

Alas, how shall we take this leaven? The skill of mingling it is fetched from the schools of the prophets; from meditation, from books. But in these days, disquietness allows no meditation; penury, no books. You deprive us of our means, yet expect our leavens; as Pharaoh required of the Israelites their number of bricks, but allowed them no straw.

2. We must (with the woman) hide our leaven in the meal:—apply it to your consciences. We must preach in pain of death. We are salt, and must melt away ourselves to season you. We are nurses, and must feed our children with the white blood of our labours, strained from our own hearts. And you must be content to let this leaven be hidden in your consciences. The word must not be laid on superficially, with a perfunctory negligence, like loose corn on the floor of the heart. The seed that lay scattered on the highway; the fowls of the air picked up, and prevented the fructifying, Matt. xiii. 4. This leaven must be hid from the eyes, and laid up out of the reach of Satan, lest his temptations, like ravenous vultures, devour it up. Mary hid the sayings of Christ in her heart. 'Thy law, O Lord, saith David, is within my heart. If this leaven have not taken the conscience, all outward reformation is but Jehoiakim's rotten wall, painted over with vermilion. What cares a good market-man how fair the fleeee or the flesh look, if the liver be specked? It is the praise of Christ's spouse, that she is all glorious within. This leaven must be hid in the meal. Which is the third point, the subject, *Three measures of meal*. Observe,

1. *Three measures*. We have no time to discuss the literal, and numerous glosses hence inferred, and by some enforced. Either what the measure is; translated by some a *peck*; for this read the marginal note in the new translation. Or what are those *three*? by which some understand the three parts of the world, Europe, Asia, Africa; some the whole man, which they will have to consist of the body, soul, and conscience. Others refer it to the soul, wherein they find the understanding, will, and affections. The un-

derstanding enlightened, the will reformed, the affections sanctified. But I rather take it spoken, not with special reference to this particular number, but a finite number put for an indefinite. The gospel, by the power of the Spirit, doth sanctify the whole man, and gets conquest over sin and Satan. Therefore, not to stretch the words of Christ further than he meant them, but to keep the bounds of sobriety, laying our hand on our lips, and where we understand not, to be silent, let our instruction be this. The gospel is of such force, that it can leaven us throughout ; whatever we are, more or less we shall be made clean by the Word. " Now are ye clean through the Word I have spoken unto you," John xv. 3.

Thus God's little beginnings have great effects. *Hoc discrimen inter opera Dei et mundi*: (This is the difference between the works of God and the world.) The works of the world have a great and swelling entrance, but *malo fine clauduntur*, they go lame off. But the works of God, from a slender beginning, have a glorious issue. So unequal are his ways and ours ; a little mustard seed proves a great tree : a little leaven (saith Paul, though in another scense) sours the whole lump. How proudly the world begins, how it halts in the conclusion. The Tower of Babel is begun, as if it scorned earth, and dared heaven : how quickly, how easily is all dashed ! Behold Nebuchadnezzar entering on the stage, with who is God ! but he goes off to feed with beasts. So dissolute is our pride at the breaking out, so desolate at the shutting up. God, from a low and slender ground (at least in our opinion), raiseth up mountains of wonders to us, of praises to himself. Joseph from the prison shall be taken up into the second chariot of Egypt. Drowning Moses shall come to countermand a monarch. David shall be fetched from the sheep-folds to the throne. The world begins with great promises ; but could it give as much as ever the prince of it proffered to Christ, it cannot keep thy bones from the ague, thy flesh from worms, nor thy soul from hell. Behold, a little leaven shall sanctify thee throughout ; the folly of preaching shall save thy soul, and raise thy body to eternal glory.

2. This leaven must be put in flour or meal. There must be a fit matter to work on. It must not be mixed with ashes, or sand, or bran, but meal. It doth no good on the reprobate Jews, but broken-hearted Gentiles. Not on atheists and mockers, but on repentant souls, groaning beneath the burden of their sins. Hence so many come to this place of leavening, and return unleavened; their hearts are not prepared, how should they be repaired? They are sand or dust, not meal or flour. There must be a congruity or pliability of the subject to the worker. Christ doth not gather wolves and goats into his fold, but sheep. He doth not plant weeds and thorns in his garden, but lilies, roses, and pomegranates. The dogs and swine are excluded the gates of heaven; only the lambs enter to that holy Lamb of God. Ashes and rubbish cannot be conglutinate by leaven, but meal. While you bring other substances, look you to be leavened? You may put leaven to stones and rocks long enough ere you make them bread. When you bring so unfit natures with you, complain not that you are not leavened.

3. The third observation hence serves to take away an objection raised against the former conclusion. You say Christ will not accept of goats into his fold, nor thorns into his vineyard; nor can leaven work effectually upon incapable natures, as sand, stones, or ashes; but wherefore serves the word but to turn goats into sheep, and wild olives into vines, and refractory servants into obedient sons? The gospel intends the expunction of the old image, and a new creation of us in Christ Jesus. True, it doth so; but still there must be in you a co-working answerableness to the gospel. While you obstinately will continue dust and stones, look you to be leavened? First grind your hearts with a true repentance for your sins; or because you cannot do it of yourselves, beseech God to break your stony hearts with his Spirit, and to grind you with remorse and sorrow. Of corn is made bread; but not till first it be turned to meal. The unbeaten corn will make no paste or dough. Though there be matter in us—for we are reasonable crea-

tures—yet God must turn our corn into meal, prepare our hearts with fit qualities to receive his grace. True it is, that God doth often work this preparation also by preaching; as our sermons have two subjects, the law and the gospel. By the law we must be ground to meal, before the gospel can leaven us. Christ here speaks of sanctification, the effect of the gospel. For the law admits of no repentance; because we cannot satisfy for the evils we have already committed. Thus we are corn men; but must be ground to meal before fit to be leavened. There is matter in the rock to build a house of, but not form, till it be hewn and squared. Thus God by his grace must prepare us to receive his grace, and by first making us meal, to leaven us. Away then with that popish doctrine of self-preparation by congruity; God works first, in order of place, if not of time. We weakly meet him, when his secret operation has once called us. We are men, there is in us reason, will, capableness, which are not in a block, in a beast. Yet hitherto we are but corn. Our God must grind us to meal by his law, and then leaven us by his gospel.

This is the subject. The continuance is, till the whole be leavened. We must preach, and you must hear the gospel perpetually, till you be wholly leavened. Which because you cannot fully attain in this world, therefore you frequent the place of leavening till death. Peter doth warn the pure minds of the saints (2 Pet. iii. 1): and Paul preacheth the law, even to those that know the law (Rom. vii. 1.) You cannot be perfect, yet labour to perfection. Sit not down with that pharisaical opinion—we are leavened enough. The more you know, the more you know your own wants. “Now the very God of peace sanctify you wholly, and I pray God, that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Amen,” 1 Thess. v. 23.

A CRUCIFIX,

OR,

A SERMON UPON THE PASSION.

"He hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour."—*Ephes.* v. 2.



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THIS latter part of the verse is a fair and lively crucifix, cut by the hand of a most exquisite carver,—not to amaze our corporal lights with a piece of wood, brass, or stone, curiously engraven, to the increase of a carnal devotion, but to present to the eye of the conscience the grievous passion, and gracious compassion of our Saviour Jesus Christ, "Who gave himself for us," &c. This crucifix presents to our eye seven considerable

| | | |
|----------------|---|--|
| Circumstances; | { | Who, <i>Christ.</i> |
| | | What, <i>Gave.</i> |
| | | Whom, <i>Himself.</i> |
| | | To whom, <i>To God.</i> |
| | | For whom, <i>For us.</i> |
| | | After what manner, <i>An offering and sacrifice.</i> |
| | | Of what effect, <i>Of a sweet savour.</i> |

The points, you see, lie as ready for our discourse as the way did from Bethany to Jerusalem; only fail not my

speech, nor your attention, till we come to the journey's end.

WHO.—The person that gives is Christ ; the quality of his person doth highly commend his exceeding love to us. We will ascend to this consideration by four stairs or degrees, and descend by four other. Both in going up and coming down we shall perceive the admirable love of the giver. Ascendantly—

1. We will consider him *hominem*, a man. “Behold the man,” John xix. 5, saith Pilate. We may tarry and wonder at his lowest degree, that a man should give himself for man. “For scarcely for a righteous man will one die,” Rom. v. 7. But this man gave himself for unrighteous men, to die, not an ordinary, but a grievous death, exposing himself to the wrath of God, to the tyranny of men and devils. It would pity our hearts to see a poor dumb beast so terrified ; how much more *hominem*, a man, the image of God !

2. The second degree gives him *hominem innocentem*, an innocent man. Pilate could say, “I have found no fault in this man,” Luke xxiii. 14 ; no, nor yet Herod. No, nor the devil, who would have been right glad of such an advantage. So Pilate’s wife sent her husband word, “Have thou nothing to do with that just man,” Matth. xxvii. 19. So the person is not only a man, but a just man, that gave himself to endure such horrors for us. If we pity the death of malefactors, how should our compassion be to one innocent !

3. In the third degree, he is not only *homo*, a man, and *justus homo*, a good man ; but also *magnus homo*, a great man, royally descended from the ancient patriarchs and kings of Judah. Pilate had so written his title, and he would answer, not alter it, *Quod scripsi, scripsi*: (What I have written, I have written.) And what was that ? “Jesus of Nazareth, the King of the Jews,” John xix. 19. Now as is the person, so is the passion : the more noble the giver, the more excellent the gift. That so high a king would

suffer such contempt and obloquy to be cast upon him, when the least part of his disgrace had been too much for a man of mean condition ! That a man, a good man, a great man, bore such calumny, such calamity, for our sakes. Here was an unmatchable, an unspeakable love.

4. This is enough, but this is not all. There is yet a higher degree in this ascent ; we are not come to our full *quantus*. It is this : he was *plus quam homo*, more than man ; not only *maximus hominum*, but *major hominibus*, the greatest of men ; yea, greater than all men. Not mere *filius hominis*, but *vere filius Dei* ; he was more than the son of man, even the Son of God. As the centurion acknowledged, " Truly this man was the Son of God," Mark xv. 39. Here be all the four stairs upwards : a man, a harmless man, a princely man ; and yet more than man, even God himself. Solomon was a great king, but here is a greater than Solomon. Solomon was *Christus Domini*, but here is *Christus Dominus*. He was the anointed of the Lord, but this is the Lord himself anointed. And here all tongues grow dumb, and admiration sealeth up every lip. This is a depth beyond sounding. You may perhaps drowsily hear this, and coldly be affected with it ; but let me say, principalities and powers, angels and seraphims, stood amazed at it.

We see the ascent. Shall we bring down again this consideration by as many stairs ?

1. Consider him, Almighty God, taking upon him man's nature. This is the first step downwards. " The word was made flesh and dwelt among us," John i. 14. And " God sent forth his Son made of a woman," Gal. iv. 4. And this was done, *Naturam suscipiendo nostram, non mutando suam* (Aug. Epist. 120), by putting on our nature, not by putting off his own. *Homo Deo accessit, non Deus a se recessit*: (Humanity is united to the Godhead, but the Godhead is not disassociated from itself.) He is both God and man, yet but one Christ ; one, not by confusion of substance, but by unity of person. Now in that this eternal God became man, he suffered more than man can suffer, either living or

dead. That man should be turned into a beast, into a worm, into dust, into nothing, is not so great a disparagement as that the glorious God should become man. "He that thought it not robbery to be equal with God, was made in the likeness of man." He that is "more excellent than the angels," became lower than the angels. Even the brightness of God's glory takes on him the baseness of our nature; and he that laid the foundations of the earth, and made the world, is now in the world made himself. This is the first descending degree.

2. The second stair brings him yet lower. He is made man; but what man? Let him be universal monarch of the world, and have fealty and homage acknowledged to him from all kings and emperors, as his viceroys. Let him walk upon crowns and sceptres, and let princes attend on his court; and here was some majesty that might a little become the Son of God. No such matter. *Induit formam servi*: "He took upon him the form of a servant," Phil. ii. 7. He instructs us to humility by his own example. "The Son of man came not to be ministered unto, but to minister," Matth. xx. 28. "O Israel, thou hast made me to serve with thy sins," Isa. xliii. 24. He gave himself for a minister, not for a master; *ad servitutem, non ad dominationem*. He that is God's Son is made man's servant. Proudly blind, and blindly poor man, that thou shouldest have such a servant as the Son of thy Maker. This is the second step downwards.

3. This is not low enough yet: "I am a worm, and no man," saith the Psalmist in his person. Yea, the shame of men and contempt of the people. He is called (Psalm xxiv. 7) the King of glory. "Be ye open, ye everlasting doors, and the King of glory shall come in;" but Isaiah says, "He is despised and rejected of men: we hid as it were our faces from him: he was despised, and we esteemed him not." O the pity of God, that those two should come so near together, the King of glory, and the shame of men. *Quo celsior majestas, eo mirabilior humilitas*: (The loftier the majesty, the lovelier the humility.) Thus saith the apostle,

"He made himself of no reputation," Phil. ii. 7. He that requires all honour as properly due to him, makes himself (not of little, but) of no reputation. Here was dejection, yea, here was rejection. Let him be laid in his poor cradle, the Bethlehemites reject him; the manger must serve—no room for him in the inn. Yea, "He came to his own, and his own received him not," John i. 11. All Israel is too hot for him; he is glad to fly into Egypt for protection. Comes he to Jerusalem, which he had honoured with his presence, instructed with his sermons, amazed with his miracles, wet and bedewed with his tears? They reject him. "I would, and ye would not." Comes he to his kindred? They deride and traduce him, as if they were ashamed of his alliance. Comes he to his disciples? "They go back, and will walk no more with him," John vi. 66. Will yet his apostles tarry with him? So they say, verse 68. "Lord, to whom shall we go? thou hast the words of eternal life." Yet at last one betrays him, another forswears him; all forsake him; and Jesus is left alone in the midst of his enemies. Can malice yet add some further aggravation to his contempt? yes, they crucify him with malefactors. The quality of his company is made to increase his dishonour. *In medio latronum, tanquam latronum immanissimus.* In the midst of thieves, as it were the prince of thieves, saith Luther, He that "thought it no robbery to be equal to the most holy God," is made equal to thieves and murderers; yea, *tanquam dux*, as it were a captain amongst them. This is the third step.

4. But we must go yet lower. Behold now the deepest stair and the greatest rejection. *Affligit me Deus*: "The Lord hath afflicted me in the day of his fierce anger," Lament. i. 12. "It pleased the Lord to bruise him; he hath put him to grief," Isaiah liii. 10. No burden seems heavy, when the comforts of God help to bear it. When God will give solace, vexation makes but idle offers and assaults. But now to the rejection of all the former, the Lord turns his back upon him as a stranger; the Lord wounds him as an enemy. He cries out, "My God, my

God, why hast thou forsaken me?" How could the sun and stars, heaven and earth, stand while their Maker thus complained! The former degree was deep; he was crucified with evil-doers; *reckoned amongst the wicked*. Yet thieves fared better in death than he. We find no irrision, no insultation, no taunts, no invectives against them. They had nothing upon them but pain, he both contempt and torment. If scorn and derision can vex his good soul, he shall have it in peals of ordnance shot against him. Even the basest enemies shall give it; Jews soldiers, persecutors, yea, suffering malefactors, spare not to flout him. His blood cannot appease them without his reproach. But yet the disciples are but weak men, the Jews but cruel persecutors, the devils but malicious enemies; all these do but their kind; but the lowest degree is, God forgets him, and in his feeling he is forsaken of the Highest. Weigh all these circumstances, and you shall truly behold the person that gave himself for us.

WHAT.—We come to the action, *Dedit*. Giving is the argument of a free disposition. "I lay down my life; no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again," John x. 17, 18. He that gives life to us, gave up his own life for us. He did not sell, set, let, or lend, but *give*. *Oblatus est, quia ipse voluit*. He was offered, because he would be offered. No hand could cut that stone from the quarry of heaven; no violence pull him from the bosom of his Father, but *sua misericordia*, his own mercy: *he gave*. "He cometh leaping upon the mountains, skipping upon the hills," Cant. ii. 8. He comes with willingness and celerity, no human resistance could hinder him; not the hillocks of our lesser infirmities, not the mountains of our grosser iniquities, could stay his merciful pace towards us.

He gave his life; who could bereave him of it? To all the high priest's armed forces he gave but a verbal encounter, *I am he*; and they retire and fall backward; his very breath dispersed them all. He could as easily have

commanded fire from heaven to consume them, or vapours from the earth to choke them; he that controls devils could easily have quailed men. More than twelve legions of angels were at his back, and every angel able to conquer a legion of men. He gives them leave to take him, yea power to kill him; from himself is that power which apprehends himself. Even while he stands before Pilate scorned, yet he tells him, "Thou couldst have no power against me," *nisi datam desuper*, "unless it were given thee from above." His own strength leads him, not his adversaries; he could have been freed, but he would not; constraint had abated his merit; he will deserve though he die.

The loss of his life was necessary, yet was it also voluntary; *Quod amittitur necessarium est quod emittitur voluntarium* (Ambrose); therefore he gave up the ghost. In spite of all the world he might have kept his soul within his body; he would not. The world should have been burned to cinders, and all creatures on earth resolved to their original dust, before he could have been enforced. Man could not take away his spirit; therefore he gave it. Otherwise, if his passion had been only *operis* and not *voluntatis*, material and not formal, it could not have been meritorious, or afforded satisfaction for us. For that is only done well that is done of our will.

But it is objected out of Heb. v. 7, that "he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death." Hence some blasphemers say, that Christ was a coward in fearing the natural death of the body. If he had so feared it, he needed not to have tasted it. Christ indeed did naturally fear death, otherwise he had not been so affected as an ordinary man. Yet he willingly suffered death, otherwise he had not been so well affected as an ordinary martyr. But he prays thrice, *Let this cup pass*. Divines usually distinguish here the sententiaries, thus: That there was in Christ a double human or created will, the one *voluntas ut natura*, a natural will; the other *voluntas ut ratio*, a reasonable will. Christ, according to his natural will, trembled at the pangs of death, and this without sin; for nature abhorreth all de-

structive things. But in regard of his rational will, he willingly submits himself to drink that cup. *Not as I will, O Father, but as thou wilt.* A man, saith Aquinas, will not naturally endure the lancing of any member, yet by his reasonable will he consents to it, for the good of the whole body ; reason masters sense, and cutting or cauterizing is endured. So Christ, by the strength of his natural will, feared death ; but by his reason, perceiving that the cutting, wounding, crucifying of the Head, would bring health to the whole body of his church, and either he must bleed on the cross, or we must all burn in hell ; behold now he willingly and cheerfully gives himself an offering and sacrifice to God for us.

But was it a mere temporal death that our Saviour feared ? No ; he saw the fierce wrath of his Father, and therefore feared. Many resolute men have not shrunk at a little ; divers martyrs have endured strange torments with magnanimity. But now when he that gave them strength quakes at death, shall we say he was a coward ? Alas, that which would have overwhelmed man, would not have made him shrink ; that which he feared, no mortal man but himself ever felt ; yet he feared. The despair of many thousand men was not so much as for him to fear. He saw that which none saw, the anger of an infinite God ; he perfectly apprehended the cause of fear, our sin and torment ; he saw the bottom of the cup, how bitter and dreggish every drop of that vial was ; he truly understood the burden which we make light of. Men fear not hell because they know it not. If they could see through the opened gates, the insufferable horrors of that pit, trembling and quaking would run like an ague through their bones. This insupportable load he saw ; that the sponge of vengeance must be wrung out to him, and he must suck it up to the last and least drop. Every talent of our iniquities must be laid upon him, till, as “ a cart, he be laden with sheaves,” Amos ii. 13. And with all this pressure he must mount his chariot of death, the cross, and there bear it, till the appeased God gave way to a *consummatum est* : “ It is finished.”

The philosopher could say, that *sapiens miser magis est miser, quàm stultus miser*: a wise man miserable, is more miserable than a fool miserable, because he understands his misery. So that our Saviour's pangs were aggravated by the fulness of his knowledge. No marvel then if he might justly take David's words out of his mouth, "Thy terrors have I suffered with a troubled mind." This thought drew from him those tears of blood. His eyes had formerly wept for our misdoings; his whole body now weeps; not a faint dew, but he sweat out solid drops of blood. The thorns, scourges, nails, fetched blood from him, but not with such pain as this sweat. Outward violence drew on those; these the extremity of his troubled thought. Here, then, was his cause of fear. He saw our everlasting destruction, if he suffered not; he saw the horrors which he must suffer to ransom us. *Hinc illæ lachrymæ*; hence those groans, tears, cries, and sweat; yet his love conquered all. By nature he could willingly have avoided this cup; for love's sake to us he took it in a willing hand; so he had purposed, so he hath performed. And now to testify his love, saith my text, he freely gave.

WHOM? Himself.—This is the third circumstance; the gift, himself.

Not an angel; for an angel cannot sufficiently mediate between an immortal nature offended, and a mortal nature corrupted. The glorious angels are blessed, but finite and limited, and therefore unable for this expiation. They cannot be so sensibly "touched with the feeling of our infirmities," Heb. iv. 15, as he that was, in our own nature, in all points tempted like as we are, sin only excepted.

Not saints, for they have no more oil than will serve their own lamps; they have enough for themselves, not of themselves, all of Christ, but none to spare. Fools cry, give us of your oil; they answer, "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves," Matt. xxv. 9. They could not propitiate for sin, that were themselves guilty of sin,

and by nature liable to condemnation. Wretched idolaters, that thrust this honour on them against their wills; how would they abhor such sacrilegious glory?

Not the riches of this world; "We were not redeemed with corruptible things, as silver and gold," 1 Pet. i. 18. Were the riches of the old world brought together to the riches of the new world; were all the mineral veins of the earth emptied of their purest metals, this pay would not be current with God. It will cost more to redeem souls, "They that trust in their wealth, and boast in the multitude of their riches, yet cannot by any means redeem their brother, nor give to God a ransom for him," Psalm xlix. 6, 7. The servant cannot redeem the Lord. God made a man master of these things; he is then more precious than his slaves.

Not the blood of bulls or goats, Heb. ix. Alas! those legal sacrifices were but dumb shows of this tragedy, the mere figures of this oblation, mystically presenting to their faith that "Lamb of God which taketh away the sins of the world." This Lamb was prefigured in the sacrifices of the law, and now presented in the sacraments of the gospel, slain indeed from the beginning of the world. Who had power, *prodesse*, to profit us, before he had *esse*, a human being himself. None of these would serve.

Whom gave he then? *Seipsum*, Himself, who was both God and man; that so participating of both natures, our mortality and God's immortality, he might be a perfect mediator. *Apparuit igitur inter mortales peccatores et immortalis justum, mortalis cum hominibus, justus cum Deo* (Aug. Confes. lib. x. cap. 43.) He came between mortal men and immortal God, mortal with men, and just with God. As man he suffered, as God he satisfied; as God and man he saved. He gave himself,

Se { *Totum* } Himself { Wholly,
 { *Solum* } { Only.

1. All himself, his whole person, soul and body, godhead and manhood. Though the Deity could not suffer, yet in

regard of the personal union of these two natures in one Christ, his very passion is attributed in some sort to the Godhead. So Acts xx. 28, it is called the "blood of God;" and 1 Cor. ii. 8, "The Lord of glory" is said to "be crucified." The school's distinction here makes all plain. He gave *Totum Christum*, though not *Totum Christi*; all Christ, though not all of Christ; *Homo non valuit, Deus non voluit*; as God alone, he would not, as man alone, he could not make this satisfaction for us. The Deity is impassable; yet was it impossible, without this Deity, for the great work of our salvation to be wrought. If any ask, how the manhood could suffer without violence to the Godhead, being united in one person, let him understand it by a familiar comparison. The sunbeams shine on a tree, the axe cuts down this tree, yet can it not hurt the beams of the sun. So the Godhead still remains unharmed, though the axe of death did for a while fell down the manhood. *Corpus passum est dolore et gladio, anima dolore non gladio, divinitas nec dolore nec gladio*. His body suffered both sorrow and the sword; his soul sorrow, not the sword; his deity neither sorrow nor the sword. *Deitas in dolente, non in dolore*. The Godhead was in the person pained, yet not in the pain.

2. Himself only, and that without a { Partner,
Comforter.

1. Without a partner that might share either his glory or our thanks, of both which he is justly jealous. *Christi passio adjutore non equit* (Ambrose.) The sufferings of our Saviour need no help. Upon good cause, therefore, we abhor that doctrine of the papists, that our offences are expiated by the passions of the saints. No, not the blessed Virgin hath performed any part of our justification, paid any farthing of our debts. But thus sings the choir of Rome, *Sancta virgo Dorothea, tua nos virtute bea, cor in nobis novum crea*: (Holy Virgin, Dorothea, enrich us with thy words, create in us new hearts!) Wherein there is pretty rhyme, pretty reason, but great blasphemy; as if the Virgin Dorothea were able to create a new heart within us. No,

“ but the blood of Jesus Christ cleanseth us from all sin,” 1 John i. 7. His blood, and his only. O blessed Saviour, every drop of thy blood is able to redeem a believing world. What, then, need we the help of men ? How is Christ a perfect Saviour if any act of our redemption be left to the performance of saint or angel ? No, our souls must die, if the blood of Jesus cannot save them. And whatsoever witty error may dispute for the merits of saints, the distressed conscience cries, Christ, and none but Christ. They may sit at tables and discourse, enter the schools and argue, get up into the pulpits and preach that the works of good men is the church’s treasure, given by indulgence, and can give indulgence, and that they will do the soul good. But lie we upon our death-beds, panting for breath, driven to the push, tossed with tumultuous waves of afflictions, anguished with sorrow of spirit, then we sing another song—Christ, and Christ alone—Jesus, and only Jesus ; mercy, mercy, pardon, comfort, for our Saviour’s sake ; “ Neither is there salvation in any other ; for there is none other name under heaven given among men whereby we must be saved,” Acts iv. 12.

2. Without a Comforter. He was so far from having a sharer in his passion, that he had none in compassion, that (at least) might anyways ease his sorrows. It is but a poor comfort of calamity, pity ; yet even that was wanting. “ Is it nothing to you, all ye that pass by ?” Lam. i. 12. Is it so sore a sorrow to Christ, and is it nothing to you ? a matter not worth your regard, your pity ? Man naturally desires and expects, if he cannot be delivered, ease ; yet to be pitied. “ Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me,” Job xix. 21. Christ might make that request of Job, but in vain ; there was none to comfort him, none to pity him. It is yet a little mixture of refreshing if others be touched with a sense of our misery ; that in their hearts they wish us well, and would give us ease if they could ; but Christ hath in his sorest pangs not so much as a comforter. The martyrs have fought valiantly under the banner of Christ, 1 c-

cause he was with them to comfort them. But when himself suffers, no relief is permitted. The most grievous torments find some mitigation in the supply of friends and comforters. Christ after his monomachy or single combat with the devil in the desert, had angels to attend him. In his agony in the garden, an angel was sent to comfort him. But when he came to the main act of our redemption, not an angel must be seen. None of those glorious spirits may look through the windows of heaven, to give him any ease. And if they would have relieved him, they could not. Who can lift up where the Lord will cast down? What surgeon can heal the bones which the Lord hath broken? But his mother, and other friends, stand by, seeing, sighing, weeping. Alas! what do those tears but increase his sorrow? Might he not justly say with Paul, "What mean ye to weep, and to break mine heart?" Acts xxi. 13. Of whom then shall he expect comfort? Of his apostles? Alas! they betake them to their heels. Fear of their own danger drowns their compassion of his misery. He might say with Job, "Miserable comforters are ye all." Of whom, then? The Jews are his enemies, and vic in unmercifulness with devils. There is no other refuge but his Father. No, even his Father is angry; and he who once said, "This is my beloved Son, in whom I am well pleased," Matth. iii. 17, is now incensed. He hides his face from him, but lays his hand heavy upon him, and buffets him with anguish. Thus *Solus patitur*: he gave himself, and only himself, for our redemption.

To WHOM? To God; and that is the fourth circumstance. To whom should he offer this sacrifice of expiation but to him that was offended? and that is God. "Against thee, thee only have I sinned, and done this evil in thy sight," Psalm li. 4. "Father, I have sinned against heaven, and in thy sight," Luke xv. 21. All sins are committed against him: his justice is displeased, and must be satisfied. To God; for God is angry, with what, and whom? with sin and us, and us for sin. In his just anger he must smite; but whom? In

Christ was no sin. Now shall God do like Annas or Ananias? "If I have spoken evil," saith Christ, "bear witness of the evil; but if well, why smitest thou me," John xviii. 23. So Paul to Ananias, "God will smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Acts xxiii. 3. So Abraham pleads to God, "Shall not the Judge of all the earth do right?" Gen. xviii. 25. Especially right to his Son, and to that Son which glorified him on earth, and whom he hath now glorified in heaven? We must fetch the answer from Daniel's prophecy, "The Messiah shall be cut off, but not for himself," Dan. ix. 26. Not for himself? For whom then? For solution hereof we must step to the fifth point, and there we shall find

FOR WHOM? For us. He took upon him our person, he became surety for us; and, lo! now the course of justice may proceed against him! He that will become a surety, and take on him the debt, must be content to pay it. Hence that innocent lamb must be made a sacrifice; "and he that knew no sin in himself, must be made sin for us, that we might be made the righteousness of God in him," 2 Cor. v. 21. Seven times in three verses doth the prophet Isaiah inculcate this. *We, ours, us*; Isa. liii. 4, 5, 6. We were all sick, grievously sick, every sin was a mortal disease. *Quot vitia, tot febres*. "He healeth our infirmities," saith the prophet; he was our physician, a great physician. *Magnus venit medicus, quia magnus jacebat ægrotus*. The whole world was sick to death, and therefore needed a powerful physician. So was he; and took a strange course for our cure; which was not by giving us physic, but by taking our physic for us. Other patients drink the prescribed potion; but our Physician drank the potion himself, and so recovered us.

FOR US.—Ambr. *Pro me doluit, qui pro se nihil habuit quod doleret* (De Fid. ad Grat. lib. ii. cap. 3). He suffered for me, that had no cause to suffer for himself. *O Domine Jesu, doles non tua, sed vulnera mea*: (O Lord Jesus, thou sufferest

not thine own, but my wounds.) So monstrous were our sins, that the hand of the everlasting justice was ready to strike us with a fatal and final blow. Christ in his own person steps between the stroke and us, and bore that a while that would have sunk us for ever. *Nos immortalitate male usi sumus, ut moreremur; Christus mortalitate bene usus est, ut viveremus* (Aug. de doct. Christ. lib. i. cap. 14). We abused the immortality we had, to our death; Christ used the mortality he had, to our life. *Dilexit nos*, he loved us; and such us, that were his utter enemies. Here then was love without limitation, beyond imitation. Unspeakable mercy, says Bernard, that the King of eternal glory should yield himself to be crucified, *Pro tam despiciatissimo vernaculo, immo vermiculo* (Ser. de quadruplici debito); for so poor a wretch, yea, a worm; and that not a loving worm, not a living worm; for we both hated him and his, and were dead in sins and trespasses.

Yea, for all us, indefinitely; none excepted that will apprehend it faithfully. The mixture of Moses' perfume is thus sweetly allegorized. God commands him to put in so much frankincense as galbanum, and so much galbanum as frankincense, Exod. xxx. 34. Christ's sacrifice was so sweetly tempered: as much blood was shed for the peasant in the field as for the prince in the court. The offer of salvation is general: "whosoever among you feareth God, and worketh righteousness, to him is the word of this salvation sent." As there is no exemption of the greatest from misery, so no exemption of the least from mercy. He that will not believe and amend shall be condemned, be he never so rich; he that doth, be he never so poor, shall be saved.

This one point of the crucifix, *for us*, requires more punctual meditation. Whatsoever we leave unsaid, we must not huddle up this. For indeed this brings the text home to us, even into our consciences, and speaks effectually to us all: to me that speak, and to you that hear, with that prophet's application, *Thou art the man*. We are they for whose cause our blessed Saviour was crucified. For us he endured those grievous pangs; for us, that we might never

taste them. Therefore say we with that father, *Toto nobis figatur in corde, qui totus pro nobis fixus in cruce*, (Aug. de sancta virg. cap. 55); let him be fixed wholly in our hearts, who was wholly for us fastened to the cross.

We shall consider the uses we are to make of this by the ends for which Christ performed this.

It serves to $\left. \begin{array}{l} \text{Save} \\ \text{Move} \\ \text{Mortify} \end{array} \right\} \text{us.}$

1. To save us. This was his purpose and performance: all he did, all he suffered, was to redeem us. "By his stripes we are healed," Isa. liii. 5. By his sweat we refreshed; by his sorrows we rejoiced; by his death we saved. For even that day, which was to him, *Dies luctus*, the heaviest day that ever man bore, was to us, *Dies salutis*, "the accepted time, the day of salvation," 2 Cor. vi. 2. The day was evil in respect of our sins and his sufferings; but eventually in regard of what he paid, and what he purchased, a good day, the best day, a day of joy and jubilation.

But if this salvation be wrought for us, it must be applied to us, yea, to every one of us. For that some receive more profit by his passion than others, is not his fault that did undergo it, but theirs that do not undertake it; to apply it to their own consciences. We must not only believe this text in gross; but let every one take a handful out of this sheaf, and put it into his own bosom. So turning this *for us* into *for me*. As Paul, "I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. ii. 20. Blessed faith, that into the plural (*us*) puts in the singular soul, *me*. *Se dedit pro me*. Every one is a rebel, guilty and convicted by the supreme law; death waits to arrest us, and damnation to receive us. What should we do but pray, beseech, cry, weep, till we can get our pardon sealed in the blood of Jesus Christ: and every one find a sure testimony in his own soul, that Christ gave himself for me.

2. This should move us. Was all this done for us, and shall we not be stirred? "Have ye no regard? Is it nothing to you, that I suffer such sorrow as was never suffered?" Lam. i. 12. All his agony, his cries, and tears, and groans, and pangs, were for us; shall he thus grieve for us, and shall we not grieve for ourselves? For ourselves, I say; not so much for him. Let his passion move us to compassion, not of his sufferings (alas! our pity can do him no good), but of our sins which caused them. "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children," Luke xxiii. 28. For ourselves; not for his pains that are past, but for our own that should have been, and (except our faith sets him in our stead) shall be. Shall he weep to us, for us, and shall we not mourn? Shall he drink so deeply to us in this cup of sorrow, and shall we not pledge him? Doth the wrath of God make the Son of God shriek out, and shall not the servants for whom he suffered tremble? *Omnis creatura compatitur Christo morienti* (Hieron. in Math.) Every creature seems to suffer with Christ; sun, earth, rocks, sepulchres; *solus miser homo non compatitur, pro quo solo Christus patitur*. Only man suffers nothing, for whom Christ suffered all. Doth his passion tear the veil, rend the stones, cleave the rocks, shake the earth, open the graves; and are our hearts more hard than those insensible creatures, that they cannot be penetrated? Doth heaven and earth, sun and elements, suffer with him, and is it nothing to us? We, wretched men that we are, that were the principals in this murder of Christ: whereas Judas, Caiaphas, Pilate, soldiers, Jews, were all but accessories and instrumental causes. We may seek to shift it from ourselves, and derive this heinous fact upon the Jews; but the executioner doth not properly kill the man. *Solum peccatum homicida est*. Sin, our sins, were the murderers. Of us he suffered, and for us he suffered: unite these in your thoughts, and tell me if his passion hath not cause to move us.

And yet so obdurate are our hearts, that we cannot endure one hour's discourse of this great business. Christ

was many hours in dying for us, we cannot sit one hour to hear of it. O that we should find fault with heat or cold in harkening to these heavenly mysteries ; when he endured for us such a heat, such a sweat, such agony ; that through his flesh and skin he sweat drops of blood. Doth he weep tears of gore-blood for us, and cannot we weep tears of water for ourselves ? Alas ! how would we die for him, as he died for us, when we are weary of hearing what he did for us

3. This should mortify us. Christ delivered himself to death for our sins, that he might deliver us from death and our sins. He came not only to destroy the devil, but to "destroy the works of the devil," 1 John iii. 8. Neither doth he take only from sin, *Damnandi vim*, Rom. viii. 1, the power to condemn us ; but also, *Dominandi vim*, Rom. vi. 6, 12, the power to rule and reign in us. So that Christ's death, as it answers the justice of God for our misdeeds, so it must kill in us the will of misdoing. Christ in all parts suffered, that we in all parts might be mortified. His sufferings were so abundant, that men cannot know their number, nor angels their nature, neither men nor angels their measure. His passion found an end, our thoughts cannot. He

| | | | | |
|----------|---|---|---|-------------|
| Suffered | { | At all times In all places In all senses In all members In body and soul also | } | All for us, |
|----------|---|---|---|-------------|

1. *At all times.* In his childhood by poverty and Herod ; in the strength of his days by the powers of earth, by the powers of hell, yea, even by the powers of heaven. In the day he lacks meat, in the night a pillow. Even that holy time of the great passover is destined for his dying. When they should kill the paschal Lamb in thankfulness, they slay the Lamb of God in wickedness. They admire the shadow, yet condemn the substance. All for us ; that

all times might yield us comfort. So the apostle sweetly, "He died for us, that whether we wake or sleep, we should live together with him," 1 Thess. v. 10.

2. *In all places.* In the cradle by that fox; in the streets by revilers; in the mountain by those that would have thrown him down headlong; in the temple by them that "took up stones to cast at him," John viii. 59. In the high priest's hall by buffeters, in the garden by betrayers; by the way, laden with his cross. Lastly, in Calvary, a vile and stinking place, among the bones of malefactors crucified. Still all for us, that in all places the mercy of God might protect us.

3. *In all senses.* For his taste, lo! it is afflicted with gall and vinegar—a bitter draught for a dying man! His touch felt more; the nails driven into his hands and feet; places most sensible of pain; being the most sinewy parts of the body. His ears are full of the blasphemous contumelies which the savage multitude belched out against him. Not him, but Barrabas, they cry to Pilate; preferring a murderer before a Saviour. Will you read the speeches objectual to his hearing? (See Matth. xxvii. verses 29, 39, 42, 44, 49.) In all, consider their blasphemy, his patience. For his eyes, whither can he turn them without spectacles of sorrow? The despite of his enemies on the one side, shewing their extremest malice; the weeping and lamenting of his mother on the other side; whose tears might wound his heart. If any sense were less afflicted, it was his smelling; and yet the putrified bones of Calvary could be no pleasing savour.

Thus suffered all his senses. That taste that should be delighted with the wine of the vineyard, that "goeth down sweetly" (Cant. vii. 9), is fed with vinegar. He looks for good grapes, behold "sour grapes" (Isa. v. 4); he expects wine, he receives vinegar. That smell that should be refreshed with the odoriferous scent of the "beds of spices" (Cant. vi. 2), the piety of his saints, is filled with the stench of iniquities. Those hands that sway the sceptre of the heavens, are fain to carry the reed of reproach, and endure

the nails of death. Those eyes that were as a "flame of fire" (Rev. i. 14), in respect of whom the very sun was darkness, must behold the afflicting objects of shame and tyranny. Those ears, which to delight the high choristers of heaven, sing their sweetest notes, must be wearied with the taunts and scoffs of blasphemy.

And all this for us ; not only to satisfy those sins which our senses have committed ; but to mortify those senses, and preserve them from those sins. That our eyes may be no more full of adulteries, nor throw covetous looks on the goods of our brethren. That our ears may no more give so wide admission and welcome entrance to lewd reports, the incantations of Satan. That sin in all our senses might be done to death ; the poison exhausted, the sense purified.

4. *In all members.* Look on that blessed body conceived by the Holy Ghost, and born of a pure virgin ; it is all over scourged, martyred, tortured, mangled. What place can you find free ? *Caput Angelicis spiritibus tremendum, densitate spinarum pungitur : facies pulchra præ filiis hominum, Judæorum sputis deturpatur : Oculi lucidiores sole, in morte caligantur, &c.*, Bernard. To begin at his head ; that head which the angels reverence, is crowned with thorns. That face, which is "fairer than the sons of men," Psal. xlv. 2, must be odiously spit on by the filthy Jews. His hands that made the heavens are extended and fastened to a cross. The feet which tread upon the necks of his and our enemies, feel the like smart. And the mouth must be buffeted which "spake as never man spake," John vii. 46.

Still all this for us. His head bled for the wicked imaginations of our heads. His face was besmeared with spittle, because we had spit impudent blasphemies against heaven. His lips were afflicted, that our lips might henceforth yield savoury speeches. His feet did bleed, that our feet might not be swift to shed blood. All his members suffered for the sins of all our members, and that our members might be no more servants to sin, but "servants to righteousness unto holiness," Rom. vi. 19. *Conspui voluit, ut nos lauaret :*

pelari voluit, ut velamen ignorantiae à mentibus nostris auferret : in capite percuti, ut corpori sanitatem restitueret, Hieron. He would be polluted with their spittle, that he might wash us ; he would be blindfolded, that he might take the veil of ignorance from our eyes. He suffered the head to be wounded, that he might renew health to all the body.

Six times we read that Christ shed his blood ; 1. When he was circumcised ; at eight days old his blood was spilt. 2. In his agony in the garden, where he sweat drops of blood. 3. In his scourging, when the merciless tormentors fetched blood from his holy sides. 4. When he was crowned with thorns ; those sharp prickles raked and harrowed his blessed head, and drew forth blood. 5. In his crucifying, when his hands and feet were pierced, blood gushed out. 6. Lastly, after his death, “ one of the soldiers with a spear pierced his side, and forthwith came there out blood and water,” John xix. 34. All his members bled, to shew that he bled for all his members. Not one drop of this blood was shed for himself, all for us ; for his enemies, persecutors, crucifiers, ourselves. But what shall become of us, if all this cannot mortify us ? “ How shall we live with Christ, if with Christ we be not dead ?” Rom. vi. 8. Dead in deed unto sin, but living unto righteousness. As Elisha revived the Shunamite’s child : “ He lay upon it ; put his mouth upon the child’s mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm,” 2 Kings iv. 34. So the Lord Jesus, to recover us that were dead in our sins and trespasses, spreads and applies his whole passion to us ; lays his mouth of blessing upon our mouth of blasphemy ; his eyes of holiness upon our eyes of lust ; his hands of mercy upon our hands of cruelty ; and stretcheth his gracious self upon our wretched selves, till we begin to wax warm, to get life, and the holy Spirit returns into us.

5. In his *soul*. All this was but the outside of his passion ; “ Now is my soul troubled, and what shall I say ? Father save me from this hour ; but for this cause came I

unto this hour," John xii. 27. The pain of the body is but the body of pain; the very soul of sorrow is the sorrow of the soul. All the outward afflictions were but gentle prickings in regard of that his soul suffered. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Prov. xviii. 14. He had a heart within that suffered unseen, unknown anguish. This pain drew those *strong cries*, those *bitter tears*, Heb. v. 7. He had often sent forth the cries of compassion; of passion and complaint not till now. He had wept the tears of pity, the tears of love, but never before the tears of anguish. When the Son of God thus cries, thus weeps, here is more than the body distressed; the soul is agonized.

Still all this *for us*. His soul was in our soul's stead; what would they have felt, if they had been in the stead of his? All for us; to satisfaction, to emendation. For thy drunkenness and pouring down strong drinks, he drunk vinegar. For thy intemperate gluttony he fasted. For thy sloth, he did exercise himself to continual pains. Thou sleepest secure, thy Saviour is then waking, watching, praying. Thy arms are inured to lustful embracings; he for this embraceth the rough cross. Thou deckest thyself with proud habiliments, he is humble and lowly for it. Thou ridest in pomp, he journeys on foot. Thou wallowest on thy down beds, thy Saviour hath not a pillow. Thou surfeitest, and he sweats it out, a bloody sweat. Thou fillest and swellest thyself with a pleurisy of wickedness. Behold incision is made in the Head for thee; thy Saviour bleeds to death. Now judge whether this point (for us) hath not derived a near application of this text to our own consciences. Since then Christ did all this for thee and me; pray then with Augustine, *O domine Jesu, da cordi meo te desiderare, desiderando quærere, quærendo invenire, inveniendo amare, amando mala mea redempta non iterare*, Medit. cap. 1: Lord give me a heart to desire thee, desiring to seek thee, seeking to find thee, finding to love thee, loving, no more to offend thee.

There are two main parts of this Crucifix yet to handle. I must only name them, being sorry that it is still my hap to trouble you with prolixity of speech.

6. The next is the *Manner*; *an offering and sacrifice*. His whole life was an *offering*, his death a *sacrifice*. He gave himself often for us an eucharistical oblation, once an expiatory sacrifice. In the former he did for us all that we should do; in the latter he suffered for us all that we should suffer. "Who his own self bare our sins in his own body on the tree," 1 Pet. ii. 24. Some of the Hebrews have affirmed, that in the fire which consumed the legal sacrifices, there always appeared the face of a lion (Paul. Targius, cap. 4.) Which mystery they thus resolve, that the Lion of Judah should one day give himself for us, a perfect expiatory sacrifice. Thus, "once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 26.

7. The last point is the *Effect*: *Of a sweet smelling savour*. Here is the fruit and efficacy of all. Never was the Lord pleased with sinful man till now. Were he never so angry, here is a pacification, a sweet savour. If the whole world were quintessenced into one perfume, it could not yield so fragrant a smell. We are all of ourselves *putida et putrida cadavera*, dead and stinking carcasses. The pure nostrils of the Most Holy cannot endure us: behold the perfume that sweetens us, the redeeming blood of the Lord Jesus. This so fills him with a delightful scent, that he will not smell our noisome wickedness.

Let me leave you with this comfort in your bosoms. How unsavoury soever our own sins have made us, yet if our hand of faith lay hold on this Saviour's censer, God will scent none of our corruptions; but we shall smell sweetly in his nostrils. Bernard for all. O dear Jesus: *Mori debemus, et tu solvis: nos peccavimus, et tu luis. Opus sine exemplo, gratia sine merito, charitas sine modo*. We should die, and thou payest it, we have offended, and thou art punished. A mercy without example, a favour without

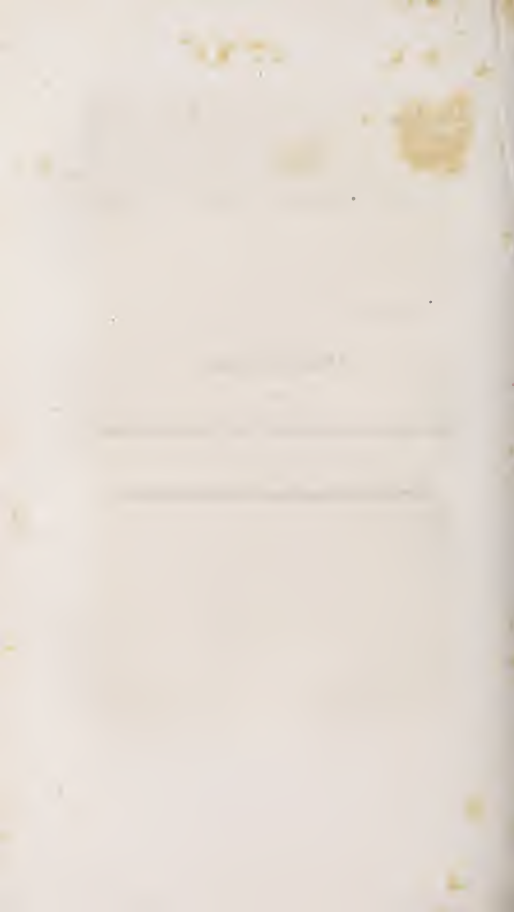
merit, a love without measure. Therefore I conclude my sermon, as we all shut up our prayers, with this one clause, Through our Lord Jesus Christ. O Father of mercy, accept our sacrifice of prayer and praise, for his sacrifice of pain and merit ; even for our Lord Jesus Christ's sake ! To whom, with the Father and blessed Spirit, be all glory, for ever. Amen.

SEMPER IDEM;

OR,

THE IMMUTABLE MERCY OF JESUS CHRIST.

"Jesus Christ, the same yesterday, and to-day, and for ever."—*Heb.* xiii. 8.



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By the name of Jehovah was God known to Israel; from the time of the first mission of Moses to them, and their manumission out of Egypt, and not before. For saith God to Moses, " I appeared unto Abraham, and unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them," *Exod.* vi. 3. This (I am) is an eternal word, comprehending three times; " that was, that is, and is to come."

Now, to testify the equality of the Son to the Father, the Scripture gives the same eternity to Jesus that it doth to Jehovah. He is called Alpha and Omega, *primus et non-issimus*, " the First and the Last: which is, which was, and which is to come," *Rev.* i.; and here, " the same yesterday, and to-day, and for ever." Therefore he was not only *Christus Dei*, the anointed of God, but *Christus Deus*, God himself anointed. Seeing that eternity, which hath neither beginning nor ending, is only peculiar and proper to God.

The words may be distinguished into a { Centre
Circumference
Mediate

line, referring the one to the other: The immovable centre is Jesus Christ. The circumference that runs round about

him here is eternity : " Yesterday, to-day, and for ever." The mediate line referring them is, *ὁ αὐτός*, the same. " Jesus Christ, the same yesterday, and to-day, and for ever."

The Centre is Jesus Christ.

Jesus was his proper name, Christ his appellative. Jesus a name of his nature, Christ of his office and dignity ; as divines speak.

Jesus a name of all sweetness. *Mel in ore, melos in aure, jubilus in corde*, (Ber. in Can.) : (Honey in the mouth, a song in the ear, a jubilee in the heart.) A reconciler, a Redeemer, a Saviour. When the conscience wrestles with law, sin, death, there is nothing but horror and despair without Jesus. He is " the way, the truth, and the life ;" without him, *error, mendacium, mors* : (Error, lie, death.) *Si scribas, non placet, nisi legam ibi, Jesum*, saith Bernard : If thou writest to me, thy letter doth not please me, unless I read there Jesus. If thou conferrest, thy discourse is not sweet, without the name of Jesus. The blessed restorer of all, of more than all that Adam lost ; for we have gotten more by his regenerating grace than we lost by Adam's degenerating sin.

Christ is the name of his office ; being appointed and anointed of God a king, a priest, a prophet.

This Jesus Christ is our Saviour ; of whose names I forbear further discourse, being unable, though I had the tongue of angels, to speak ought worthy *tanto nomine, tanto numine*. All that can be said is but a little ; but I must say but a little in all. But of all names given to our Redeemer, still Jesus is the sweetest. Other, saith Bernard, are names of majesty ; Jesus is a name of mercy. The Word of God, the Son of God, the Christ of God, are titles of glory ; Jesus a Saviour, is a title of grace, mercy, redemption.

This Jesus Christ is the centre of this text ; and not only of this, but of the whole Scripture. The sum of divinity is the Scripture ; the sum of the Scripture is the gospel ; the sum of the gospel is Jesus Christ ; in a word, *nihil continet*

verbum Domini, nisi verbum Dominum. There is nothing contained in the word of God, but God the word.

Nor is he the centre only of his word, but of our rest and peace. "I determined not to know any thing among you, save Jesus Christ, and him crucified. Thou hast made us for thee, O Christ; and our heart is unquiet till it rest in thee," 1 Cor. ii. 2. It is natural to every thing *appetere centrum*, to desire the centre. But "our life is hid with Christ in God," Col. iii. 3. We must needs *amare*, where we must *animare*. Our mind is where our pleasure is, our heart is where our treasure is, our love is where our life is; but all these, our pleasure, treasure, life, are reposed in Jesus Christ. "Thou art my portion, O Lord," saith David. Take the world that please, let our portion be Christ. "We have left all," saith Peter, "and followed thee," Matth. xix. 27; you have lost nothing by it, saith Christ, for you have gotten me. *Nimus avarus est, cui non sufficit Christus.* He is too covetous, whom Jesus Christ cannot satisfy. Let us seek this centre, saith Augustine, in Johan.: *Quæramus inveniendum, quæramus inventum. Ut inveniendus quærat, paratus est: ut inventus quærat, immensus est:* Let us seek him till we have found him; and still seek him when we have found him. That seeking we may find him, he is ready; that finding, we may seek him, he is infinite. You see the centre.

The referring line proper to this centre is *semper idem*, (always the same).

The same. There is no mutability in Christ, "no variableness, nor shadow of turning," Jam. i. 17. All lower lights have their inconstancy; but in the Father of lights there is no changeableness. The sun hath his shadow; the "Sun of righteousness is without shadow," Mal. iv. 2; that turns upon the dial, but Christ hath no turning. "Whom he loves, he loves to the end," John xiii. 1. He loves us to the end; of his love there is no end. *Tempus erit consummandi, nullus consumendi misericordiam.* His mercy shall be perfected in us, never ended. "In a little wrath I hid my face from thee, for a moment; but with

everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer," Isa. liv. 8. His wrath is short, his goodness is everlasting. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee," verse 10. The mountains are stable things, the hills stedfast; yet hills, mountains, yea the whole earth, shall totter on the foundations; yea the very "heavens shall pass away with a noise, and the elements shall melt with heat," 2 Pet. iii. 10; but the covenant of God shall not be broken. "I will betroth thee unto me for ever," Hos. ii. 19, saith God. This marriage-bond shall never be cancelled; nor sin, nor death, nor hell, shall be able to divorce us. Six-and-twenty times in one psalm that sweet singer chaunts it; "His mercy endureth for ever," Psalm cxxxvi. *Jesus Christ the same yesterday, and to-day, and for ever.*

As this meditation distils into our believing hearts much comfort, so let it give us some instructions. Two things it readily teacheth us:

A { Dissuasive caution,
 { Persuasive lesson.

1. It dissuades our confidence in worldly things, because they are inconstant. How poor a space do they remain, *Tà aivà, the same.* To prove this, you have in the first of Judges, verse 7, a jury of threescore and ten kings to take their oaths upon it. Every one had his throne, yet there they lick up crumbs under another king's table; and shortly even this king, that made them all so miserable, is made himself most miserable. Solomon compares wealth to a wild fowl. "Riches make themselves wings, they fly away as an eagle toward heaven," Prov. xxiii. 5. Not some tame house bird, or a hawk that may be fetched down with a lure, or found again by her bells; but an eagle, that violently cuts the air, and is gone past recalling.

Wealth is like a bird; it hops all day from man to man,

as that doth from tree to tree ; and none can say where it will roust or rest at night. It is like a vagrant fellow, which because he is big-boned, and able to work, a man takes in a-doors, and cherisheth ; and perhaps for a while he takes pains ; but when he spies opportunity, the fugitive servant is gone, and takes away more with him than all his service came to. The world may seem to stand thee in some stead for a season, but at last it irrevocably runs away, and carries with it thy joys ; thy goods, as Rachael stole Laban's idols ; thy peace and content of heart goes with it, and thou art left desperate.

You see how quickly riches cease to be the same : and can any other earthly thing boast more stability ? Honour must put off the robes when the play is done ; make it never so glorious a show on this world's stage ; it hath but a short part to act. A great name of worldly glory is but like a peal rung on the bells ; the common people are the clappers ; the rope that moves them is popularity ; if you once let go your hold and leave pulling, the clapper lies still, and farewell honour. Strength though, like Jeroboam (1 Kings xiii. 4), it put forth the arm of oppression, shall soon fall down withered. Beauty is like an almanack : if it last a year, it is well. Pleasure like lightning : *oritur, moritur* ; sweet, but short ; a flash and away.

All vanities are but butterflies, which wanton children greedily catch for ; and sometimes they fly besides them, sometimes before them, sometimes behind them, sometimes close by them ; yea through their fingers, and yet they miss them ; and when they have them, they are but butterflies ; they have painted wings, but are crude and squalid worms, (Anselm. Meditat.) Such are the things of this world, vanities, butterflies. *Vel sequendo labimur, vel assequendo lædimur* : (which when we pursue we fall, or when we overtake are hurt.) The world itself is not unlike an artichoke ; nine parts of it are unprofitable leaves, scarce the tithe is good : about it there is a little picking meat, nothing so wholesome as dainty : in the midst of it there is a core, which is enough to choke them that devour it.

O then set not your hearts upon these things: *calcanda sunt*, as Jerome observes on Acts iv. "They that sold their possessions, brought the prices, and laid them down at the Apostles' feet," Acts iv. 35. At their feet, not at their hearts; they are fitter to be trodden under feet, than to be waited on with hearts. I conclude this with Augustine. *Ecce turbat mundus, et amatur: quid si tranquillus esset? Formoso quomodo hæreret, qui sic amplecteris fœdum? Flores ejus quam colligeret, qui sic a spinis non revocas manum? Quam confideret æterno, qui sic adhæres caduco?* Behold, the world is turbulent and full of vexation, yet it is loved; how would it be embraced if it were calm and quiet? If it were a bcauteous damsel, how would they dote on it, that so kiss it being a deformed stigmatic? How greedily would they gather the flowers, who would not forbear the thorns? They that so admire it being transient and temporal. how would they be enamoured on it if it were eternal? But "the world passeth," 1 John ii. 17, and God abideth. "They shall perish, but thou remainest: they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail," Heb. i. 11, 12. Therefore, "trust not in uncertain riches, but in the living God," 1 Tim. vi. 17. And then, "they that trust in the Lord shall be as Mount Sion, which cannot be removed, but abideth for ever," Psal. cxxv. 1. *Jesus Christ, the same yesterday, and to-day, and for ever.*

2. This persuades us to an imitation of Christ's constancy. Let the stableness of his mercy to us work a stableness of our love to him. And howsoever, like the lower orbs, we have a natural motion of our own from good to evil, yet let us suffer the higher power to move us supernaturally from evil to good. There is in us indeed a reluctant flesh, "a law in our members warring against the law of our mind," Rom. vii. 23. So Augustine confesseth: *Nec planè nolebam, nec planè volebam.* And, *Ego eram qui volebam, ego qui nolebam* (Confess. lib. viii. cap. 10.) I neither fully granted nor plainly denied; and it was I myself that both

would and would not. But our ripeness of Christianity must overgrow fluctuant thoughts.

Irresolution and unsteadiness is hateful, and unlike to our master Christ, who is ever the same. "A double-minded man is unstable in all his ways," James i. 8. The inconstant man is a stranger in his own house: all his purposes are but guests, his heart is the inn. If they lodge there for a night, it is all; they are gone in the morning. Many motions come crowding together upon him; and like a great press at a narrow door, whilst all strive, none enter. The epigrammatist wittily, (Martial, Epig. lib. 3):

Omnia cùm facias, miraris cur facias nil:
Posthume, rem solam qui facit, ille facit:

(When thou attemptest all things, why wonder that nothing is done? He only succeeds who attends to one thing).

He that will have an oar for every man's boat, shall have none left to row his own. They, saith Melanethon, that will know *aliquid in omnibus*, (something of every thing), shall indeed know *nihil in toto*, (master nothing.) Their admiration or dotage of a thing is extreme for the time, but it is a wonder if it out-live the age of a wonder, which is allowed but nine days. They are angry with time, and say the times are dead, because they produce no more innovations. Their inquiry of all things is not *quàm bonum* (whether it be good), but *quàm novum* (whether it be new.) They are almost weary of the sun for continual shining. Continuance is a sufficient quarrel against the best things; and the manna of heaven is loathed because it is common.

This is not to be always the same, but never the same; and whilst they would be every thing, they are nothing: but like the worm Pliny writes of, *multipoda*, that hath many feet, yet is of slow pace. Awhile you shall have him in England, loving the simple truth; anon in Rome, grovelling before an image. Soon after he leaps to Amsterdam; and yet must he still be turning, till there be nothing left but to turn Turk. To winter an opinion is too tedious; he hath

been many things. What he will be, you shall scarce know till he is nothing.

But the God of constancy would have his to be constant. Stedfast in your faith to him. "Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel," Colos. i. 23. Stedfast in your faithfulness to man, promising and not disappointing (Psalm xv. 4.) Do not *aliud stantes, aliud sedentes*, lest your changing with God teach God to change with you. *Nemo potest tibi Christum auferre, nisi te illi auferas* (Ambr. in luc. lib. 5). No man can turn Christ from thee, unless thou turn thyself from Christ. For "Jesus Christ the same yesterday," &c.

We come now to the circumference, wherein is a distinction of three times : past, present, future. *Tempora mutantur*: the times change, the circumference wheels about, but the centre is the same for ever.

We must resolve this triplicity into a triplicity. Christ is the same according to these three distinct terms, three distinct ways :—

Objectivè, in his Word.

Subjectivè, in his Power.

Effectivè, in his gracious operation.

Objectively,

Jesus Christ is the same in his word; and that

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| { | <i>Yesterday</i> in Preordination. <i>To-day</i> in Incarnation. <i>For ever</i> in Application. |
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Yesterday in Preordination.

So St Peter, in his sermon, tells the Jews, that "he was delivered by the determinate counsel and foreknowledge of God," Acts ii. 23. And in his epistle, that "he was verily preordained before the foundation of the world," 1 Pet. i. 20. He is called the "Lamb slain from the foundation of the world," Rev. xiii. 8. *Prius profuit, quam fuit*. His prophets did fortell him, the types did prefigure him,

God himself did promise him. *Ratus ordo Dei*: the decree of God is constant.

Much comfort I must here leave to your meditation. If God preordained a Saviour for man, before he had either made man, or man marred himself, as Paul to Timothy, "He hath saved us according to his own purpose and grace, which was given us in Christ Jesus before the world began," 2 Tim. i. 9; then surely he meant that nothing should separate us from his eternal love in that Saviour, Rom. viii. 39. *Quos elegit increatos, redemit perditos, non deseret redemptos*. Whom he chose before they were created, and when they were lost redeemed, he will not forsake being sanctified.

To-day in Incarnation.

"When the fulness of time was come, God sent forth his Son made of a woman," Gal. iv. 4. "The Word was made flesh," John i. 14; which was, saith Emissenus, (In Hom. 2, de Nat. Christ.): *Non deposita, sed seposita majestate*: (Not resigning his majesty, but laying it aside for a time). Thus he became younger than his mother, that is as eternal as his Father. He was yesterday God before all worlds, he is now made man in the world. *Sanguinem, quem pro matre obtulit, antea de sanguine matris accepit* (Euseb. Emiss. ubi supra.) The blood that he shed for his mother, he had from his mother. The same Eusebius, on the ninth of Isaiah, acutely, "Unto us a child is born, unto us a son is given," Isaiah ix. 6. He was *Datus ex Divinitate, natus ex virgine*. *Datus est qui erat; natus est qui non erat*. He was given of the Deity, born of the Virgin. He that was given, was before; he as born, was not before. *Donum dedit Deus æquale sibi*: God gave a gift equal to himself.

So he is the same yesterday and to-day, *objectively* in his word. *Idem qui velatus in veteri, revelatus in novo*. *In illo prædictus, in isto prædicatus*: (He who was veiled in the Old, is revealed in the New Testament; in the former predicted, in the latter preached.) Yesterday prefigured in the law, to-day the same manifested in the gospel.

For ever in Operation.

He doth continually by his Spirit apply to our consciences the virtue of his death and passion. "As many as receive him, to them gives he power to become the sons of God, even to them that believe on his name," John i. 12. "By one offering he hath perfected for ever them that are sanctified," Heb. x. 14. This is sure comfort to us, though he died almost 1629 years ago; his blood is not yet dry. His wounds are as fresh to do us good as they were to those saints that beheld them bleeding on the cross. The virtue of his merits is not abated, though many hands of faith have taken large portions out of his treasury. The river of his grace, which makes glad the city of God, runs over the banks, though infinite souls have drank hearty draughts, and satisfied their thirst. But because we cannot apprehend this for ourselves of ourselves, therefore he hath promised to send us the "Spirit of truth, who will dwell with us," John xiv. 17, and apply this to us for ever. Thus you have seen the first triplicity, how he is the same *objectively* in his word. Now he is

Subjectively in his power the same ; and
 that { *Yesterday*, for he made the world.
 To-day, for he governs the world.
 For ever, for he shall judge the world.

Yesterday in the Creation.

"All things were made by him, and without him was not any thing made that was made," John i. 3. "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by him, and for him," Col. i. 16. All things, even the great and fair book of the world, of three so large leaves, *Cælum, Solum, Salum*; heaven, earth, and sea. The prophet calls him "the everlasting Father," Isa. ix. 6; Daniel, the "Ancient of days," Dan. vii. 9. Solomon says, that "the Lord possessed him in the beginning of his way, before his works

of old," Prov. viii. 22. So himself told the unbelieving Jews, "Before Abraham was, I am," John viii. 58.

We owe, then, ourselves to Christ for our creation ; but how much more for our redemption? *Si totum me debeo pro me facto, quid addam jam pro me refecto? In primo opere me mihi dedit: in secundo se mihi dedit.* (Bern. de dilig. Deo.) If I owe him my whole self for making me, what have I left to pay him for redeeming me? In the first work, he gave myself to me ; in the second, he gave himself for me. By a double right, we owe him ourselves ; we are worthy of a double punishment, if we give him not his own.

To-day in the Governing.

"He upholdeth all things by the word of his power," Heb. i. 3. He is *pater familias* (a householder), and disposeth all things in this universe with greater care and providence than any householder can manage the business of his private family. He leaves it not, as the carpenter, having built the frame of an house, to others to perfect it, but looks to it himself. His creation and providence are like the mother and the nurse, the one produceth, the other preserveth. His creation was a short providence ; his providence a perpetual creation. The one sets up the frame of the house, the other keeps it in reparation.

Neither is this a disparagement to the majesty of God, as the vain epicures imagined, *curare minima*, to regard the least things, but rather an honour, *curare infinita*, to regard all things. Neither doth this extend only to natural things, chained together by a regular order of succession, but even to casual and contingent things. Oftentimes, *cum aliud volumus, aliud agimus*, the event crosseth our purpose ; which must content us, though it fall out otherwise than we purposed, because God purposed as it is fallen out. It is enough that the thing attain the one end, though it miss ours ; that God's will be done, though ours be crossed.

But let me say, "Hath God care of fowls and flowers, and will he not care for you" (Matth. vi. 26, 30), his own image? Yea, let me go further ; hath God care of the

wicked? Doth he pour down the happy influences of heaven on the "unjust man's ground?" Matth. v. 45. And shall the faithful want his blessing? Doth he provide for the sons of Belial, and shall his own children lack? He may give meat and raiment to the rest, but his bounty to Benjamin shall exceed. If Moab, his wash-pot, taste of his benefits, then Judah, the signet on his finger, cannot be forgotten. The king governs all the subjects in his dominions, but his servants that wait in his court partake of his most princely favours. God heals the sores of the very wicked; but if it be told him, "Lord, he whom thou lovest is sick" (John xi. 3), it is enough, he shall be healed. The wicked may have outward blessings without inward, and that is Essau's pottage without his birth-right; but the elect have inward blessings, though they want outward, and that is Jacob's inheritance without his pottage.

For ever: because he shall judge the world. God hath appointed a day in which he will judge the world in righteousness, "by that man whom he hath ordained," Acts xvii. 31. "In the day that God shall judge the secrets of men by Jesus Christ," Rom. ii. 16. Let the wicked flatter themselves that all is but talk of any coming to judgment; *non aliud videre patres, aliudve nepotes aspiciunt*; all is but *terriculamenta nutricum*, mere scare-babes. *Scribarum pennæ mendaces*; they have written lies, there is no such matter. But when they shall see that Lamb "whom they have pierced and scorned" (Rev. i. 7), "they shall cry to the mountains and rocks, Fall upon us, and cover us," Rev. vi. 16. Now they flatter themselves with his death; *mortuus est*, he is dead and gone; and *Mortuum Cæsarem quis metuit*? Who fears even a Cæsar when he is dead? But "He that was dead, liveth; behold, I am alive for evermore, Amen. Jesus Christ yesterday, and to-day, and for ever," Rev. i. 18. *Quæsitör scelerum veniet, vindexque reorum*: (the inquisitor of sins, the avenger of the accused, will come.)

Here is matter of infallible comfort to us: "Lift up your heads, for your redemption draweth nigh," Luke xxi. 28. Here we are imprisoned, martyred, tortured; but when that great assize and general jail-delivery comes, *mors non*

erit ultra, "There shall be no more death nor sorrow, but all tears shall be wiped from our eyes," Rev. xxi. 4. "For it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels," 2 Thess. i. 6, 7. We shall then find him the same;—the same Lamb that bought us shall give us a *Venite beati*, "Come, ye blessed, receive your kingdom. Surely I come quickly. Amen. Even so, come Lord Jesus," Rev. xxii. 20.

Effectually in his Grace and Mercy.

So he is the same { *Yesterday* to our Fathers,
 { *To-day* to ourselves,
 { *For ever* to our Children.

Yesterday to our Fathers.

All our athers, whose souls are now in heaven, those "spirits of just men made perfect," Heb. xii. 23, were, as the next words intimate, saved "by Jesus the Mediator of the new covenant, and by the blood of sprinkling, that speaketh better things than that of Abel." Whether they lived under nature, or under the law, Christ was their expectation; and they were justified *credendo in venturum Christum*, by believing in the Messiah to come. So Luke ii. 25, "Simeon is said to wait for the consolation of Israel."

To-day to ourselves.

His mercy is everlasting; his truth endureth from generation to generation. The same gracious Saviour that he was yesterday to our fathers, is he to-day to us, if we be to-day faithful to him. All catch at this comfort, but in vain without the hand of faith. There is no deficiency in him; but is there none in thee? Whatsoever Christ is, what art thou? He forgave Mary Magdalene many grievous sins; so he will forgive thee, if thou canst shed Mary Magdalene's

tears. He took the malefactor from the cross to Paradise ; thither he will receive thee if thou have the same faith. He was merciful to a denying apostle ; challenge thou the like mercy if thou have the like repentance. If we will be like these, Christ, assuredly, will be ever like himself. When any man shall prove to be such a sinner, he will not fail to be such a Saviour.

To-day he is thine, if to-day thou wilt be his : thine to-morrow, if yet to-morrow thou wilt be his. But how if dark death prevent the morrow's light ? He was yesterday, so wert thou : he is to-day, so art thou : he is to-morrow, so perhaps mayest thou not be. Time may change thee, though it cannot change him. He is not (but thou art) subject to mutation. This I dare boldly say : he that repents but one day before he dies, shall find Christ the same in mercy and forgiveness. Wickedness itself is glad to hear this ; but let the sinner be faithful on his part, as God is merciful on his part : let him be sure that he repent one day before he dies, whereof he cannot be sure, except he repent every day ; for no man knows his last day. *Latet ultimus dies, ut observetur omnis dies.* Therefore (saith Augustine) we know not our last day, that we might observe every day. " To-day, therefore, hear his voice," Psal. xcv. 7.

Thou hast lost yesterday negligently—thou lovest to-day wilfully ; and therefore mayest lose for ever inevitably. It is just with God to punish two days' neglect with the loss of the third. The hand of faith may be withered, the spring of repentance dried up, the eye of hope blind, the foot of charity lame. To-day, then, hear his voice, and make him thine. Yesterday is lost, to-day may be gained ; but that once gone, and thou with it, when thou art dead and judged, it will do thee small comfort that Jesus Christ is the same for ever.

For ever to our Children.

He that was yesterday the God of Abraham, is to-day ours, and will be for ever our children's. As well now " the

light of the Gentiles," as before "the glory of Israel. I will be the God of thy seed, saith the Lord to Abraham," Luke ii. 32. "His mercy is on them that fear him, from generation to generation," Luke i. 50.

Many parents are solicitously perplexed how their children shall do when they are dead; yet they consider not how God provided for them when they were children. Is the "Lord's arm shortened?" Did he take thee from thy mother's breasts; and "when thy parents forsook thee." (as the Psalmist saith), became thy Father? And cannot this experienced mercy to thee persuade thee, that he will not forsake thine? Is not "Jesus Christ the same yesterday, and to-day, and for ever?" "I have been young (saith David), and am now old; yet have I not seen the righteous forsaken (that is granted, nay) nor his seed begging bread," Psal. xxxvii. 25.

Many distrustful fathers are so carking for their posterity, that while they live they starve their bodies, and hazard their souls to leave them rich. To such a father it is said justly: *Dives es hæredi, pauper inopsque tibi*. Like an over-kind hen, he feeds his chickens, and famisheth himself. If usury, circumvention, oppression, extortion, can make them rich, they shall not be poor. Their folly is ridiculous; they fear lest their children should be miserable, yet take the only course to make them miserable; for they leave them, not so much heirs to their goods as to their evils. They do as certainly inherit their father's sins as their lands: "God layeth up his iniquity for his children; and his offspring shall want a morsel of bread," Job xxi. 19.

On the contrary, "the good man is merciful, and lendeth; and his seed is blessed," Psal. xxxvii. 26. That the worldling thinks shall make his posterity poor, God saith shall make the good man rich. The *precept* gives a promise of mercy to *obedience*, not only confined to the obedient man's self, but extended to his seed, and that even to a *thousand generations*, Exod. xx. 6. Trust, then, Christ with thy children; when thy friends shall fail, usury bear no date, oppression be condemned to hell, thyself rotten to dust, the

world itself turned and burned into cinders, still "Jesus Christ is the same yesterday, and to-day, and for ever." Now then, as "grace and peace are from him which is, and which was, and which is to come;" so glory and honour be to Him, which is, which was, and which is to come; even to "Jesus Christ, the same yesterday, and to-day, and for ever," Rev. i. 4.

HEAVEN-GATE;
OR,
THE PASSAGE TO PARADISE.

" And may enter in through the gates into the city."—*Rev. xii. 14.*



HEAVEN-GATE;

OR,

THE PASSAGE TO PARADISE.

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"And may enter in through the gates into the city."—Rev. xxi. 14.  
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IF we supply these words with the first word of the verse, "blessed," we shall make a perfect sentence of perfect comfort. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

In the whole there be {Premises,
 {Promises.

The premises qualify us; we must be such as are *blessed*; and who are they? *Qui præstant mandata*, that do his commandments. The promises crown us, and these are two: First, that we "may have right to the tree of life," even that which "is in the midst of the paradise of God," Rev. ii. 7. From whence the angel, with a flaming sword, shall keep all the reprobate; secondly, *Et per portas ingre- dian- tur civitatem*, and may enter in through the gates into the city; when without shall be dogs and scorners, &c.; whosoever loveth and maketh a lie.

To the last words of the verse I have bound and bounded my discourse; wherein I find three points readily offering themselves to be

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| Considered. | { | <i>Motus</i> , | Motion, Enter in, |
| | | <i>Modus</i> , | Manner, Through the gates, |
| | | <i>Terminus</i> , | Place, Into the city. |

| | | |
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| So there is a threefold circumstance, | { | <i>Quid</i> , What, an entrance, |
| | | <i>Quà</i> , How, through the gates, |
| | | <i>Quò</i> , Whither, into the city. |

The motion. Enter in.

They are blessed that enter in ; perseverance only makes happy. Our labours must not cease till we can (with Stephen) see these gates open, and our Saviour offering to take us by the hand, and welcome our entrance. We know who hath taught us, that only "continuers to the end shall be saved." It is observable, that in the holy Spirit's letters sent to those seven churches, in the second and third chapters of this book, all the promises run to *perseverers*; *vincenti dabitur*, to him that overcomes it shall be given. *Nec paranti ad prælium, nec pugnanti ad sanguinem, multo minus tergiversanti ad peccatum, sed vincenti ad victoriam*. Nor to him that prepares to fight, nor to him that resists to blood, much less to him that shews his back in cowardice, but to him that overcomes to conquest. Demas seeing this war, ran away ; fell back to the security of the world. Saul made himself ready to this battle, but he durst not fight—glory and lusts carried him away. Judas stood a bout or two, but the high priest's money made him give over, and the devil took him captive. But Paul fought out this combat even to victory, though "he bore in his body the marks of the Lord Jesus," Gal. vi. 17. "I have fought a good fight, I have finished my course, I have kept the faith ; therefore now there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me," 2 Tim. iv. 7. 8.

This is a good life, saith Bernard. *Mala pati, et bona facere ; et sic usque ad mortem perseverare*, to suffer evil, to do good, and so to continue to the end. Some came into the vineyard in the morning, some at noon, others later ;

none received the penny but they that stayed till night. Augustine affirms this to be almost all the contents of the Lord's prayer: Hallowed be thy name, thy kingdom come, thy will be done (*Aug. de bono Perseverantiæ*, cap. 2.) Wherein we desire that his name may always be sanctified, his kingdom always propagated, his will always obeyed.

Indeed this grace perfects all graces. We believe in vain, if our faith hold not out to the end; we love in vain, if our charity grow cold at last; we pray in vain, if our zeal grows faint; we strive in vain at the strait gate, if not till we enter. *Venire ad religionem est vera devotio; sed non religiose vivere vera damnatio*; to come to the truth of religion is true devotion; not to live religiously is true damnation. Man is naturally like a horse that loveth short journeys, and there are few that hold out. Whence it comes that the last are often first, and the first last. "Know ye not that they which run in a race, run all, but one receiveth the prize?" 1 Cor. ix. 24. He that hath a good horse can go faster up a hill than down a hill. He that hath a good faith doth as quickly ascend the Mount Zion, as the wicked descend to the valley of Hinnom. If men would as strongly erect themselves upwards, as they direct their courses downwards, they might go to heaven with less trouble than they do go to hell.

But he that at every step looks at every stop, and numbers his perils with his paces, either turns aside faintly or turns back cowardly. They that go wandering and wondering on their journey, are at the gates of Samaria when they should enter the gates of Jerusalem. God saith, "I will not leave you," Heb. xiii. 5. Will you then leave God? One told Socrates that he would fain go to Olympus, but he distrusted his sufficiency for the length of the journey. Socrates told him—thou walkest every day little or much, continue this walk forward thy way, and a few days shall bring thee to Olympus. Every day every man takes some pains; let him bestow that measure of pains in travelling to heaven, and the further he goes the more heart he gets, till at last he enter through the gates into the city.

Bernard calls *perseverance* the only daughter of the highest King, the perfection of virtues, the store-house of good works ; a virtue without which no man shall see God : (*Perseverantia est unica summi Regis filia, virtutum consummatio, totius boni repositorium, virtus sine qua nemo videbit Deum.*) There is a last enemy to be destroyed, *Death* ; we must hold out to the conquest even of this last adversary. Which if it conquer us by the sting of our sin, shall send us to the doors of hell : if we conquer it by our faith, it shall send us to the gates of this city, heaven. All the voyage is lost through the perilous sea of this world ; if we suffer shipwreck in the haven, and lose our reward there, where we should land to receive it, what get we, if we keep Satan short of ruling us with his force many hours, when at our last hour he shall snatch our bliss from us ? The runner speeds all the way, but when he comes at the race's end to the goal, he stretcheth forth his hand to catch the prize. Be sure of thy last step, to put forth the hand of faith then most strongly : *Ne perdatür præmium tantis laboribus quæsitum* ; lest the reward be lost, which thou with much labour hast aimed at.

It is not enough, *Quærere cælum, sed acquirere ; non Christum sequi, sed consequi* : To seek heaven, but to find it ; not to follow Christ, but to overtake him ; not to be brought to the gates, but to enter in. " Many will say to Christ in that day, Lord, Lord, have we not prophesied in thy name ? " Matth. vii. 22. But the " Master of the house is first risen, and hath shut to the door," Luke xiii. 25. Either they come too soon, before they have gotten faith and a good conscience ; or too late, as those foolish virgins, when the gate was shut. If then we have begun, let us continue to enter. *Cujusque casus tantò majoris est criminis, quantò priusquam caderet majoris erat virtutis* (Isidor.) Every man's fault hath so much the more discredit of scandal, as he before he fell had credit of virtue. Let us beware that we do not slide ; if slide, that we do not fall ; if fall, that we fall forward, not backward. " The just man " often slips, and sometime " falls," Prov. xxiv. 16. And this is dan-

gerous ; for if a man, while he stands on his legs, can hardly grapple with the devil, how shall he do when he is fallen down under his feet ? But if they do fall, they fall forward, as Ezekiel (Ezek. i. 28) ; not backward, as Eli at the loss of the ark, 1 Sam. iv. 18 ; or they that came to surprise Christ. " They went backward and fell to the ground," John xviii. 6.

Cease not then thy godly endeavours ; until *Contingas portum, quo tibi cursus erat*. Say we not like the woman to Esdras, whether in a vision or otherwise, when he bade her go into the city. " That will I not do : I will not go into the city, but here I will die" (2 Esdras x. 18). It is a wretched sin, saith Augustine, after tears for sin not to preserve innocence. Such a man is washed, but is not clean. *Quia commissa flere desinit, et iterum flenda committit*. He ceases to weep for faults done, and renews faults worthy of weeping. Think not thyself safe, till thou art got within the gates of the city. Behold thy Saviour calling, thy Father blessing, the Spirit assisting, the angels comforting, the Word directing, the glory uniting, good men associating. Go cheerfully, till thou " enter in through the gates into the city."

The Manner. Through the Gates.

Not singularly a gate, but gates. For the city is said to have " twelve gates. On the east three gates, on the north three, on the south three, and on the west three," Rev. xxi. 12. To declare that men shall come from all the corners of the world, " from the east, and from the west, from the north, and from the south ; and shall sit down in the kingdom of God," Luke xiii. 29. These gates are not literally to be understood, but mystically : *Pro modo intrandi*, for the manner of entrance. The gates are those passages whereby we must enter this city.

Heaven is often said to have a gate. " Strive to enter in at the strait gate," saith Christ, Matth. vii. 13. " Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors," saith the Psalmist, Psal. xxiv. 7. " This is

none other but the house of God, and this is the gate of heaven," saith Jacob, Gen. xxviii. 17. There must be gates to a city : they that admit us hither are the gates of grace. So the analogy of the words infer ; doing the commandments is the way to have right in the tree of life ; obedience and sanctification is the gate to this city of salvation. In a word,

$$\text{The } \left\{ \begin{array}{l} \text{Gate} \\ \text{City} \end{array} \right\} \text{ is } \left\{ \begin{array}{l} \text{Grace,} \\ \text{Glory.} \end{array} \right.$$

The temple had a gate called Beautiful, Acts iii. 2 ; but of poor beauty in regard of this gate. Of the gates of the sanctuary spake David in divers psalms, with love and joy. "Enter into his gates with thanksgiving, and into his courts with praise," Psal. c. 4. This was God's delight. "The Lord loveth the gates of Zion more than all the dwellings of Jacob," Psal. lxxxvii. 2. This was David's election to be a porter or keeper of the gates of God's house, "rather than dwell in the tents of wickedness," Psal. lxxxiv. 10. This his resolution : "Our feet shall stand within thy gates, O Jerusalem," Psal. cxxii. 2. Solomon made two doors for the entering of the oracle : they were made of "olive trees, and wrought upon with the carvings of cherubims," 1 Kings vi. 32. The olives promising fatness and plenty of blessings—the cherubims, holiness and eternity. These are holy gates ; let every one pray with that royal prophet, "Open to me the gates of righteousness : I will go into them, and I will praise the Lord. This is the gate of the Lord, into which the righteous shall enter," Psal. cxviii. 19, 20.

In brief, we may distinguish the gates leading to this city into two : Adoption and Sanctification. Both these meet in Christ, who is the only gate or door whereby we enter heaven. "I am the door," saith our Saviour, *janua vitæ*, the gate of life ; "by me if any enter in, he shall be saved," John x. 9.

ADOPTION is the first gate. "We have received the spirit of adoption," Rom. viii. 15. Without this passage there is no getting into heaven. The inheritance of glory cannot be given to the children of disobedience : they must first be converted and adopted heirs in Christ. The grace of God is twofold. There is *Gratia gratis agens* (grace acting freely) ; and *Gratia gratum faciens* (grace rendering grateful). This second grace, which is of adoption, is never in a reprobate ; not by an absolute impossibility, but by an indisposition in him to receive it. A spark of fire falling upon water, ice, or snow, goes out ; on wood, flax, or such apt matter, kindles. Baptism is the sacrament of admission into the congregation ; of incision and initiation, whereby we are matriculated and received into the motherhood of the Church. Therefore the sacred font is placed at the church door to insinuate and signify our entrance. So adoption is the first door or gate whereby we pass to the city of glory.

This is our new creation, whereat the angels of heaven rejoice, Luke xv. 10. At the creation of dukes or earls, there is great joy among men ; but at our new creation, angels and seraphims rejoice in the presence of God. Our generation was *a non esse, ad esse* : from not being, to be. But our regeneration is *a malè esse, ad benè esse* : from a being evil, to be well ; and that for ever. Through this gate we must pass to enter the city ; without this, death shall send us to another place. No man ends this life well, except he be born again before he ends it.

Now, if you would be sure that you are gone through this gate, call to mind what hath been your repentance. The first sign of regeneration is throbs and throes : you cannot be adopted to Christ without sensible pain, and compunction of heart for your sins. The Christian hath two births, and they are two gates : he can pass through none of them but with anguish. Both our first and second birth begin with crying. Our first birth is a gate into this world ; our second is a gate into the world to come. There is some pain in both. For this world, but little joy after the pain ; for the other, after short sorrow, eternal glory.

SANCTIFICATION is the second gate. Make your calling and election sure, saith Peter, by a holy life : " For so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet. i. 11. But " there shall in no wise enter into it any thing that defileth ; neither whatsoever worketh abomination, or maketh a lie," Rev. xxi. 27. Therefore Paul prays the " God of peace to sanctify us wholly," 1 Thess. v. 23. Holiness is the way to happiness ; grace the gate of glory. But some may object from that of Paul, that this sanctification must be total and perfect ; but who can come so furnished to the gate ? therefore, who can enter the city ? I answer : There is required only *sanctificatio viæ, non patriæ* : such a sanctity as the gate can afford, though far short of that within the city. The School distinguisheth well. It must be *communiter in toto, et universaliter in singulis partibus* ; but not *totaliter et perfectè*. This sanctification must be communicated to the whole man, and universally propagated to every part, though it have in no place of man a total perfection. Indeed, *nullum peccatum retinendum est spe remissionis*. No sin is to be cherished in hope of mercy. But we must strive for every grace we have not, and for the increase of every grace we have. *Quærendum quod deest bonum, indulgendum quod adest*. Let us make much of that we possess, and still seek for more, " striving to the mark," Phil. iii. 14. And yet when all is done, *profectio hæc, non perfectio est* ; we have made a good step forward, but are not come to our full home. But still, Lord, be merciful to me a sinner, and enter not into judgment with us.

Now, since this gate stands in our own heart, give me leave to describe it, and that briefly, by

The { Properties, } The properties are two. It is { Low,
Parts. } Little.

Low—Heaven is well called a " building not made with hands," 2 Cor. v. 1 ; for it differs both in matter and form

from earthly edifices. For matter, it is eternal, not momentary; for manner, fabricated without hands. Great manors on earth have large answerable pores. Heaven must needs be spacious, when a little star fixed in a far lower orb, exceeds the earth in quantity; yet hath it a low gate, not a lofty coming in.

They must stoop, then, that will enter here. "He hath filled the hungry with good things, and the rich he hath sent empty away," Luke i. 53. The rich in their own conceits, and proud of their own worth, shall be sent empty from this gate. Zacheus climbs up into a sycamore tree to behold Jesus; but when Jesus beheld him got up so high, he said, Come down; "Zacheus make haste, and come down," Luke xix. 5. Whosoever will entertain Jesus, must come down. The haughty Nebuchadnezzar, that thinks with his head to knock out the stars in heaven, must stoop at this gate, or he cannot enter. Be you never so lofty, you must bend. God's honour must be preferred before your honours. It is no discredit to your worships to worship God.

LITTLE.—Christ calls it a "narrow gate," Luke xiii. 24. They must be little that enter; little in their own eyes, slender in the opinion of themselves. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," Mark x. 15. Samuel to Saul: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" 1 Sam. xv. 17. When Jesse had made all his sons pass before Samuel, he asked him if none remained yet. Jesse answers, Yes, a little one tending the flocks. "Fetch that little one," saith Samuel, "for we will not sit down till he come," 1 Sam. xvi. 11. That little one was he. Says the angel to Esdras, "A city is built, and set upon a broad field, full of all good things, 2 Esdras vii. 6, yet the entrance thereof is narrow." This is *spatiosa et speciosa civitas*: A city beautiful and roomy; yet it hath but a narrow wicket, a little gate.

Alas ! how will the surfeited epicure do to enter, whose gluttonous body is so deformed, that it moves like a great tun upon two pots ? What hope hath an impropiator, with four or five churches on his back, to pass this little gate ? The bribing officer hath a swollen hand, it will not enter ; and the gouty usurer cannot thrust in his foot. The factious schismatic hath too big a head, the swearer such forked blasphemies in his mouth, that here is no entrance. Pride hath no more hope to get into the gates of that city above, than there is hope to cast it out the gates of this city below. Much good do it with earthly courts, for it must not come into the courts of heaven.

Think, O sinners ; you cannot go with these oppressions, with these oaths, frauds, bribes, usuries, with these wickednesses, into the gates of this city. You must shift them off, or they will shut you out.

You hear the properties ; the parts are now to be considered, and these are four : The foundation, the two sides, and the roof. The foundation is *Faith* ; one of the sides, *Patience* ; the other *Innocence* ; the roof, *Charity*.

FAITH is the foundation. " Be ye grounded and settled in the faith," Colos. i. 23. *Credendo fundatur*, saith Augustine. It is grounded in faith. All other graces are (as it were) built on this foundation. *Credimus quod speramus : quod credimus et speramus, diligimus : quod credimus, speramus, et diligimus, operamur*. What we hope, we believe ; what we believe and hope, we love ; what we believe, hope, and love, we endeavour to attain. So all is built on faith.

Hope on faith. *Nulla spes increditi* : it is impossible to hope for that we believe not to be. Charity on faith : why should a man give all to the poor, unless he believed an abundant recompense ? Repentance on faith : why else suffer we contrition for sin, if we believed not remission of sin ? Temperance on faith : why forbear we the pleasing vanities of the world, but that we believe the transcendent joys of eternity, whereof these harlots would rob us ? Patience on

faith : why would we endure such calamities with willing quietness and subjection, if we believed not an everlasting peace and rest to come? All obedience on faith, that God would accept it in Jesus Christ. If all be built on faith, I may call it the basis and foundation of this gate. "Without faith it is impossible to please God : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him," Heb. xi. 6. Faith is the passage-way to God ; not one of that holy ensuing legend entered the city of life without this. He that hath faith shall enter ; yea, he is entered. "He hath everlasting life, and shall not come into condemnation ; but is passed from death to life," John v. 24.

PATIENCE is one of the pillars. "Ye have need of patience, that when you have done the will of God, ye might receive the promise," Heb. x. 36. That when you have suffered before the gates, ye may enter the city. There be three enemies that assault the soul before she enter the gates—a lion, a leopard, and a fox. The lion is the devil, who roareth with hideous eyes and bloody jaws, 1 Pet. v. 8. The leopard is the world, which hath a gay spotted hide ; but if it take us within the clutches, it devours us. The fox is our concupiscence, bred in us, which craftily spoils our grapes, our young vines, our tender graces, Cant. ii. 15. Patience hath therefore an armed soldier with her, called Christian fortitude, to give repulse to all these encounters. And what he cannot *feriendo* by smiting, she conquers *ferendo* by suffering. *Vincit etiam dum patitur*. She overcomes, even while she suffers. Patience meekly bears wrongs done to our own person ; fortitude encounters courageously wrongs done to the person of Christ. She will not yield to sin, though she die. She hath the spirit of Esther to withstand things that dishonour God. "If I perish, I perish," Esth. iv. 16.

INNOCENCE is the other pillar. As patience teacheth us to bear wrongs, so innocence to do none. Patience gives

us a shield, but innocence denies us a sword. Ourselves we may defend, others we must not offend. Innocence is such a virtue, *Quæ cum aliis non nocet, nec sibi nocet* (Augustine). Which as it wrongs not others, so not itself. He that hurts himself, is not innocent. The prodigal is no man's foe but his own, saith the proverb ; but because he is his own foe, he is not innocent. *Triumphus innocentia est non peccare ubi potest* (Seneca). It is the triumph of innocence not to offend where it may.

No testimony is more sweet to the conscience than this : " Remember, O Lord, how I have walked before thee in truth, and with a perfect heart," Isa. xxxviii. 3. So Job, " My heart shall not condemn me for my days." Blessed soul thus comforted. It smiles at the frowns of earth, and dares stand the thunder. Though there be no innocency but rejoiceth to stand in the sight of mercy, yet thus in the midst of injuries it cheers itself : " O Lord, thou knowest my innocence." The wicked " cover themselves with violence as with a garment," Psal. lxxiii. 6 ; therefore confusion shall cover them as a cloak. " Blessed are the meek, for they shall inherit the earth," Matth. v. 5. That part of the earth they live in shall afford them quiet ; and their part in heaven hath no disquiet in it. *Si amoveantur, admoveantur in locum, à quo non removeantur in æternum*. If they be moved, they are moved to a place from whence they shall never be removed. " I will wash mine hands in innocency : so will I compass thine altar, O Lord," Psal. xxvi. 6. If innocence must lead us to the altar on earth, sure that must be our gate to the glory of heaven.

CHARITY is the roof, *diligendo perficitur*, (Augustine) ; love makes up the building. " Now abideth faith, hope, and charity ; but the greatest of these is charity," 1 Cor. xiii. 13. It is a grace of the loveliest countenance, and longest continuance ; for countenance, it is amiable ; all love it. The poor respect not thy faith so much as thy charity. For continuance, faith and hope take their leave of us in death ; but charity brings us to heaven-door, and ushers us into glory.

"I know not what to say more in thy praise, O charity, than, *ut Deum de cælo traheres, et hominem ad cælum elevares*," (Hugo de laude Charitatis); than thou didst bring down God from heaven to earth, and dost lift up man from earth to heaven. Great is thy virtue, that by thee God should be humbled to man, by thee man should be exalted to God.

You have the gates described. Let us draw a short conclusion from these two former circumstances, and then enter the city.

The Sum.

There is no entrance to the city but by the gates; no passage to glory but by grace. The wall of this city is said to be great and high (Rev. xxi. 12.) High, no climbing over; great, no breaking through. So Christ saith, "No thief can break through and steal," Matth. vi. 20. Therefore through the gates, or no way. "Corruption doth not inherit incorruption," 1 Cor. xv. 50. This corrupted man must be regenerate, that he may be saved; must be sanctified, that he may be glorified. Babel-builders may offer fair for heaven, but not come near it. The giants of our time, I mean the monstrous sinners, may, *imponere Pellion Ossæ*, lay rebellion upon presumption, treason upon rebellion, blasphemy upon all, as if they would sink heaven with their loud and lewd ordinance, and pluck God out of his throne; but hell gapes in expectation of them. This gate is kept, as the gate of paradise, with a flaming sword of justice, to keep out "idolators, adulterers, thieves, covetous, drunkards, revilers, extortioners," 1 Cor. vi. 9, and other dogs of the same litter, "from the kingdom of God," Rev. xxii. 15.

Some trust to open these gates with golden keys; but bribery is rather a key to unlock the gates of hell. Let Rome sell what she list, and warrant it like the seller in the Proverbs, "It is good, it is good." Yet it is naught; but

were it good, God never promised to stand to the pope's bargains. Others have dreamed of no other gate but their own righteousness. Poor souls, they cannot find the gate, because they stand in their own light. Others think to pass through the gates of other men's merits : as well one bird may fly with another bird's wings. For all those hot promises of the works of saints for their ready money, they may blow their nails in hell.

Only grace is the gate. *Per portam ecclesiæ intramus ad portam Paradisi* (Aug. Sermon. 136 de Temp). We must be true members of the Church, or the door of life will be shut against us. Heaven is a glorious place, therefore reserved for gracious men. *Admittuntur ad spiritus justorum, non nisi justi.* To those "spirits of just men made perfect," Heb. xii. 23, must be admitted none save they that are justified. Kings are there the company : none of base and ignoble lives can be accepted. Heaven is the great Whitehall, the court of the high King ; none are entertained but *Albi*, such as are washed white in the blood of Christ, and keep white their own innocence. Ungracious offenders look for no dwelling in this glory. You that have so little love to the gates are not worthy the city. If you will not pass through the gates of holiness in this life, you must not enter the city of happiness in the life to come. Thus we have passed the gates, and are now come to

The City.

Now if I had been with Paul, rapt up to the third heaven, 2 Cor. xii. 2, or had the "angel's reed wherewith he measured the wall," Rev. xxi. 17, I might say something to the description of this city. But how can darkness speak of that light ? or the base country of earth describe the glorious court of heaven ? "Glorious things are spoken of thee, O city of God," Psal. lxxxvii. 3. Glorious cities have been, and are in the world. Rome was eminently famous ; all her citizens like so many kings ; yet was it observed, *illic homines mori*, that men did die there. But in this city there

is no dying. *Mors non erit ultra.* "There shall be no more death," Rev. xxi. 4. I will narrow up my discourse, to consider in this city only three things.

The { Situation.
Society.
Glory.

The Situation.

It is placed above; "Jerusalem which is above is free, the mother of us all," Gal. iv. 26. Heaven is in *excelsis*. "His foundation is in the holy mountains," Psal. lxxxvii. 1. So was Jerusalem seated on earth, to figure this city; built on the "Quarry of heaven," Dan. ii; "on sapphires, emeralds, and chrysolites," Rev. xxi. There is a heaven now over our heads, but it shall "wax old as a garment," Heb. i. 11. It is corruptible, and so combustible. This city is eternal; Mount Sion, never to be moved; a kingdom never to be shaken. We are now under this lower heaven, then this shall be under us. That which is our canopy, shall be our pavement.

The Society.

The king that rules there, is one Almighty God, in three distinct persons. He made this city for himself. "In his presence is the fulness of joy, and pleasures at his right hand for evermore," Psal. xvi. 11. If he gave such a house as this world is, to his enemies, what, may we think, hath he provided for himself and his friends? But will God dwell there alone? He is never alone; himself is to himself the best and most excellent company. Nevertheless, he vouchsafes a dwelling here to some citizens, and these are either created so, assumed, or assigned.

1. Created citizens are the blessed angels; who, from their first creation, have enjoyed the freedom of this city. They stand always in the presence of God; they can never lose their happiness

2. Assumed; those whose spirits are already in heaven.

There "are the spirits of just men made perfect," Heb. xii. 23. They are already in soul taken up, and made free denizens of this city

3. Assigned ; the elect that live in the militant church, waiting for the day of their body's redemption ; crying still, Come, Lord Jesus, come quickly. These are *conscripti*, "written in the Lamb's book of life," Rev. xxi. 27. Now though we are not already in full possession, because our apprenticeship of this life is not out ; yet we are already citizens. "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," Ephes. ii. 19 ; and we have three happy privileges of citizens.

1. *Libertas* ; freedom from the law, not from obedience to it, but from the curse of it. *Præstemus quod possumus : quod non possumus, non damnabit.* Let us keep so much of it as we can ; what we cannot keep shall not condemn us. Liberty in the use of these earthly things ; heaven, earth, air, sea, with all their creatures, do us service. "Whether things present, or things to come, all are yours ; and ye are Christ's, and Christ is God's," 1 Cor. iii. 22.

2. *Tutela imperii* ; the king's protection, *Angelis mandavit.* "He hath given his angels charge over us, to keep us in all our ways," Psal. xci. 11. Is this all ? No. "He covers us with his feathers, and under his wings do we trust ; his truth is our shield and our buckler," ver. 4. Our dangers are many in some places, and some in all places ; we have God's own guard royal to keep us. They "are sent from God to minister for their sakes, which shall be heirs of salvation," Heb. i. 14. I need not determine whether every particular person hath his particular angel. Saint Augustine hath well answered, "*Quando hoc nesciatur sine crimine, non opus est ut definiatur cum discrimine,*" (*Enchirid.* cap. 59.) Since our ignorance is no fault, let us not trouble ourselves with curious discussion. Bernard directs us to a good use of it. "*Quantum debet hoc tibi inferre reverentiam, afferre devotionem, conferre fiduciam,*" (*Bern.*) The consideration of the guard of angels about us, should put into our minds reverence, into our hearts devotion, into our souls confidence.

3. *Defensio Legis*, the defensive protection of the law. Christ is our Advocate. "Who shall lay any thing to the charge of God's elect? It is God that justifieth," Rom. viii. 33. We are impleaded; Paul appeals to Cæsar, we to Christ. The Devil accuseth us, we are far remote: Behold our counsellor is in heaven, that will not let our cause fall, or be overthrown. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous," 1 John ii. 1.

Thus are we citizens in present, shall be more perfectly at last. We have now right to the city; we shall then have right in the city. We have now a purchase of the possession, shall then have a possession of the purchase. "Father, I will that they" (this is our Saviour's *me*) "be with me where I am, that they may behold my glory, which thou hast given," John xvii. 24. Will and testament, and shall not be broken.

The company then adds to the glory of this city. We are loath to leave this world for love of a few friends, subject to mutual dislikes; but what then is the delight in the society of saints? where thy glorified self shall meet with thy glorified friends, and your love shall be as everlasting as your glory. There be those angels that protected thee; those patriarchs, prophets, apostles, martyrs, that by doctrine and example taught thee; yea, there is that blessed Saviour that redeemed thee. Often here with groans and tears thou seekest him, whom thy soul loveth; lo, there he shall never be out of thy sight.

The Glory.

The glory. *Non mihi si centum linguæ*. If I had a hundred tongues, I would not be able to discourse thoroughly the least drachm of that inestimable weight of glory. The eye hath seen much, the ear hath heard more, and the heart hath conceived most of all. But "no eye hath seen, nor ear heard, nor heart apprehended the things which God hath prepared for them that love him," 1 Cor. ii. 9. Augustine, after a stand, *Deus habet quod exhibeat* (In Joh. Hom. 3). God

hath something to bestow on you. If I say, we shall be satiate, you will think of loathing ; if we shall not be satiate, you will think of hunger. But *ibi nec fames, nec fastidium*: there is neither hunger nor loathing. *Sed Deus habet quod exhibeat*. No sooner is the soul within those gates, but she is glorious. *Similem sibi reddit ingredientem*. Heaven shall make them that enter it, like itself, glorious: as the air by the sun's brightness is transformed bright. *Quanta felicitas, ubi nullum erit malum, nullum deerit bonum!* How great is that blessedness, where shall be no evil present, no good absent ! This is a blessed city.

Men are ambitious here, and seek to be free of great cities, and not seldom buy it dearer than the captain bought his burghship. But no such honour as to be denizens of this city ; whereof once made free, how contemptibly they will look at the vain endeavours of wordly men ! Think, beloved ; yea, know how sweet soever the gains of this lower city be, it is yet far short of the gains of heaven. And you will one day say, there is no city like to the city of God, where "shall be no more death, nor sorrow, nor crying, nor any more pain," Rev. xxi. 4. Death, with all his apparitors, that cites the whole world to his court, sorrow, crying, pain, shall be no more. "They shall persecute you from city to city," Matt. x. 23, saith Christ, till at last we come to this city, and then out of their reach.

O that this clay of ours should come to such honour ! Well may we suffer it to endure the world's tyranny, and to be afflicted by the citizens thereof ; alas, we are but apprentices, and they will use us hardly till our years be out. When that day comes, we shall be free possessors of this city.

You hear now the gate and the city, what should you do but enter ? Pass through the gate of grace, a holy and sanctified life, and you shall not fail of the city of glory ; whither once entered, you shall sing as it is in the psalm, *Sicut audivimus, ita et vidimus*. As we have heard, so have we seen in the city of our God. We see that now which was preached to us ; yea, and ten thousand times more than

ever could be uttered. You shall say to Christ, as the Queen of Sheba to Solomon, "I heard much of thy glory; but, behold, the one half was not told me," 1 Kings x. 7. You saw Jerusalem before in a map, now you shall walk through the streets, and observe the towers and bulwarks, fully contemplate the glory. But my discourse shall give way to your meditation. The joys are boundless, endless: the Lord make us free of this city. Amen.

MAJESTY IN MISERY;

OR,

THE POWER OF CHRIST EVEN DYING

"And behold the vail of the Temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of saints which slept, arose."—*Matth.* xxvii. 51.

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IN the lowest depth of Christ's humiliation, God never left him without some evident and eminent testimony of his divine power. He hangs here on the cross dying, yea dead ; his enemies insulting over him, where is now his God ? “ If he be able to save us, let him save himself.” He bears not only the wrath of God, but even the reproach of men. Yet even now shall his divinity appear, and break like a glorious sun through these clouds of misery. He rends the vail, shakes the earth, breaks the stones, raiseth the dead.

These two verses stand gloriously adorned with four miracles.

1. “ The vail of the temple was rent in twain.” You will say, perhaps, the substance of it was not so strong, but an easy force might rend it. But, verse 50, Christ was dead before, or died at that very instant. It was above nature that a dying, yea a dead man, crucified in so remote a place from it, should rend the vail within the temple.

2. *The earth did quake.* Say the vail of less substance, yet the huge body of the earth will try a man's strength. In vain should silly man contend with that which shall devour him. He cannot move the earth, the earth shall remove him, from walking alive on it, to lie dead in it. Behold the

power of Christ ; *Terram movet*, he makes the vast body of the earth to tremble.

3. *The rocks rent*. Will any yet say, natural causes can shake the earth ? then let their malicious cavil be choked with this third miracle beyond exception ; he breaks the stones, not little stones, but huge massy rocks.

4. *Lastly*, to stop the mouth of all adversaries to his divine power, he raiseth up the dead. *Suscitare mortuos è sepulchro*, is only proper to God. " No man can give a ransom to God for his brother, that he should live for ever, and not see corruption," Psalm xlix. 7, 9. How much less, when he is dead, recover him to life again. Here was the finger of God. Now to proceed in order with the miracles.

1. MIRACLE.—*The vail of the temple*, &c. This vail was the partition betwixt the *Sanctum Sanctorum* (Holy of Holies), and the *Sanctum* (the holy place), as it might be the upper part of the quire. " Into this went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people," Heb. ix. 7. By the rending of this vail were many things pre-signified.

1. This serves for a confirmation of that Christ spoke on the cross ; " It is finished." The rending of the vail doth actually echo to his words, and indeed fulfils them. Here is an end put to all the sacrifices and ceremonies of the law. In the New Testament is one only real and royal sacrifice, Christ crucified. This was that object whereunto all those rites looked ; and to them all there is now given a *consummation est*. So that now *ceremonia mortua, lex mortifera* : Ceremonies are dead, and the law of them deadly. *Novum Testamentum latet in veteri, Vetus patet in novo*. The gospel lay hidden under the law, the law is complete in the gospel. " Now after that you have known God in his gospel, how turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage ?" Gal. iv. 9. God's service is now simple and plain ; " in spirit and truth," John iv. 23.

Christ is said to be the end of the law : the moral law he kept himself sincerely, and satisfied for our breaches of it thoroughly. The ceremonial was referred to him, performed of him, fulfilled in him, extinguished by him. They had all *Vigorem à Christo, relationem ad Christum, consummationem in Christo* : (Their efficacy from Christ, relation to Christ, consummation in Christ.) He gave them their beginning, he hath also given them their end. The vail rent, to witness the cancelling of that ritual obligation. " Christ hath blotted out the handwriting of ordinances that was against us, nailing it to his cross," Col. ii. 14. That moment was their last gasp, they expired with Christ. But did all ceremonies then utterly die? No : some were typical, prefiguring Christ ; those are dead. Some are for decency and order, *adminicula devotionis* (mere pendicles of devotion) ; these are dead. The law of Jewish ceremonies is abolished, but some must be retained. Christ came not to dissolve order. Men consist of bodies as well as souls ; and God must be served with both ; now bodies cannot serve God without external rites ; the spouse of Christ cannot be without her borders and laces. Of necessity there must be some outward observances, but thus qualified : That they be for number few, for signification plain, for observation simple ; far from ostentation, farther from superstition. Christ, his spouse, must not flaunt it like a harlot, but be soberly attired like a grave matron. *Ceremoniæ quasi ceremoniæ* ; ceremonies are so called, because they were ordained to supply the defects of our nature ; because we could not serve God in that simplicity we ought, therefore we have these helps. Hence it is that the nearer to perfection the fewer ceremonies ; as it were, the more light the less shadow. In the law were abundant ceremonies, in the gospel far fewer, in heaven none at all.

This condemns the church of Rome for a glorious harlot, because she loads herself with such a heap of gaudy ceremonies ; and their mass for mere idolatry, which they believe to be a real propitiatory sacrifice of Christ, made by the priests for the sins of quick and dead. This is to build

up the vail here rent in pieces, and to accuse Christ of falsehood in his *consummatum est* (his last saying, It is finished.) Is an end put to them, and shall they still retain them; yea, obtrude them as principal parts of God's service; yea, worship them, yea, bind men's consciences to them on pain of damnation? Therefore they are liable to the censure of Augustine, who calls such *Impios sepulchræ violatores*; diggers into the graves of the dead for putrefied and rotten relics. Yea, to the judgment of God, who saith, "If ye be dead with Christ from the rudiments of the world; why, as though living in the world, are ye subject to ordinances, after the commandments and doctrines of men?" Col. ii. 20, 22. They will say, *Dicit Papa sanxit concilium*, thus saith the Pope, thus decrees the Council; but we, *Dixit Dominus non donatus*: we hear what the Lord says in his Scripture concerning the law of ceremonies, not what is said by mere men.

2. The second thing signified by the rending the vail is this: The holy of holies, figured the third heaven, where God showeth himself in glory and majesty to his saints. Solomon's temple had in it three courts; an outer court whereinto the people were admitted; an inner court wherein only the priests and Levites entered; an inmost of all, whereinto the high priest alone entered, and that but once a-year, and this was called *Sanctum sanctorum*. So there is a three-fold heaven: First, the elementary heaven, wherein are clouds, winds, rain, dew; and the birds are called the birds of heaven, that is, of this elementary heaven. The second is the starry heaven; so the sun is said to "go from the end of heaven, and his circuit unto the ends of it," Ps. xix.

6. The last is the glorious heaven, the habitation of God himself; and this was signified by the holy of holies. The vail signified the flesh of Christ; the rending of the vail the crucifying of Christ; by this is made an entrance into that *Sanctum sanctorum*, the heaven of glory. So expressly: "Having therefore boldness to enter into the holiest by the blood of Jesus; by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh," Heb. x. 19. Heaven-gate was shut up

by our sins ; none but our highest and holiest Priest had passage thither ; but he rent the vail, suffered his body to be torn by death, that he might give us an entrance. Paul, speaking of the legal use of that holiest place in the temple, saith thus : " The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing," Heb. ix. 8. But now, by Christ's rending the vail, *Patet alti janua cæli*, the way of salvation is opened. Let this reach forth to us two comforts.

1. There is no fear to be shut out of heaven if thou have faith in Christ ; for to thee is the vail rent, the separation is abolished, Christ is crucified. For so, saith St Peter, " an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Pet. i. 11. Indeed, to unbelievers and hypocrites, to worldly wolves and luxurious goats, the vail is up still. How should they enter the *Sanctum sanctorum*, that never approached the *Sanctum* ? How shall they see the glory of God, who would never entertain the grace of God ? No : to these there are inaccessible bars, and cherubims with flaming swords, to forbid their entrance. But to every good and faithful servant the vail is taken away ; and Christ says, " enter thou into the joy of thy Lord," Matt. xxv. 21.

2. By this means we have in this world a free access to the throne of grace by our prayers ; the vail and separation of sin and wrath is rent asunder by Christ, and a clear way made for our supplications. The propitiatory and mercy-seat, the cherubims of glory shadowing it, the very presence of God were within the holiest ; and the people might not approach it, but stood without afar off : our Saviour hath torn away this vail, and opened to our petitions a free passage to the seat of mercy in heaven. " Having such an high priest over the house of God," saith Paul, immediately after the clearing our way through the vail, " let us draw near with a true heart, in full assurance of faith," &c. Heb. x. 21, 22. We see how far our prerogative excels that of the Jews. They were servants, we are sons, and cry " Abba,

Father ;" they had priests, we are priests ; they had a bar, to us that vail is rent away. " Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv. 16. This is singular comfort, that poor subjects may be sure of access to the King with their petitions ; yea, more, be heard in all their desires ; yea, most of all, have an Advocate at the King's right hand to plead their cause. But then remember the Psalmist's caution : " If I regard wickedness in my heart, the Lord will not hear me," Ps. lxvi. 18. Let the servants of Baal cry never so loudly, if lewdly, their prayers are not heard. To the cries of unfaithful sinners the vail is up still ; and, like a thick cloud, reverberates and beats back their orisons, that they cannot ascend to the throne of grace. Only faith makes a free passage ; and a clear conscience hath a clear voice that can pierce heaven.

3. The breaking down of this vail did make the holiest and the other part of the temple all one ; whereby was signified, that of two was made one, Jews and Gentiles one church. " He is our peace, who hath made both one, and hath broken down the middle wall of partition between us," Eph. ii. 14. So that now those, the Jews, called dogs, eat the bread of the children, yea, they are the children ; and " Japhet is persuaded to dwell in the tents of Shem," Gen. ix. 27. She is also beloved that was hated ; even the church of the Gentiles is the spouse of Christ. The vail that hindered, Paul calls the " law of commandments, contained in ordinances ;" this " he abolished, for to make in himself, of twain, one new man," Eph. ii. 15. Heaven-gate is no wider open to a Jew than to a Grecian. " In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God," Gal. vi. 16. The sun of the gospel, as of the world, is not confined to lighten Judea only, but shines universally. There is not one privilege wherein the Gentle hath not as frank a share as the Jew ; the sons of Hagar are adopted the sons of God ; and the free

"Jerusalem above is the mother of us all," Gal. iv. 26. All this did our blessed Saviour work for us by rending the vail; "that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph. ii. 16.

Oh then let us "keep the unity of the Spirit in the bond of peace!" Christ hath made us at one; let us not make ourselves twain. The vail is rent, why set we up new—schisms in doctrine, jars in conversation? The bill of divorcement is cancelled; let us love our husband Christ, and, for his sake, every man his brother. Let us set up no more vails, lest we do it with the curse of building more Jerichos. There is no bond so sure as religion; no ligaments so strong as faith and a good conscience. Wretched man, that breakest these ties, and rendest thyself from them, to whom thou art by Christ united: a mother's, yea, a father's blessing, forsakes thee; and thou buildest up a new vail, which thou must look for no more Christs to come and rend asunder!

4. The rending of the vail teacheth us, that when men sin rebelliously against God, no prerogative shall do them good. The temple was one of their most principal privileges, their glory, their crown. "The temple of the Lord, the temple of the Lord," Jer. vii. 4. It was a figure of the Church militant, as Solomon the builder was a figure of Christ. For this temple's sake, God often spared them. So Daniel prays, "Cause thy face to shine upon thy sanctuary, that is desolate," Dan. ix. 17. Yet when they fall away from God, and crucify their Messiah, this prerogative helps not. For here God's own hand rends the vail, and after gives the whole fabric a spoil to the Gentiles. "If ye will not hear, if ye will not lay it to heart, I will send a curse upon you, I will curse your blessings; yea, I have cursed them already, because you do not lay it to heart," Mal. ii. 2. It lies in man's sin to make God curse his very blessings, and to punish the guilty in the innocent creatures.

We see the way how we may lose temples, and peace, and gospel, and all privileges, by running the courses of disobedience. Who can number the blessings we have enjoyed by the gospel? Let us beware lest our ungracious

and ungrateful lives rob us not of that, with all the appertinent comforts. They that have travelled the Belgic provinces can witness the miserable footsteps of war, and the tyranny of desolation. Churches and cities have no more monuments but the ruined foundations to testify that they were. Sin made way for blood and massacre ; idolatry pulled down those walls, which, otherwise, the most sacrilegious hand should have forborne. If there had been no enemy to raze them, they would have fallen alone, rather than covered so blasphemous impiety under their guilty roofs. "Peace is within our walls, and prosperity within our palaces" (Psal. cxxii. 7) ; blessed for ever be our God of peace for it ! Yet we have a subtle adversary, Sacrilege, that encroacheth sore upon us, and "hath taken many of God's houses in possession," Psal. lxxxiii. 12. We cannot say, "They have burnt up all the synagogues in the land" (Psal. lxxiv. 8) ; but they have done very wickedly to the Lord's sanctuaries. The walls stand ; and it is well if in many places they do so ; but there is not a Levite to feed the people. Alas, how can there, when there is nothing left to feed a Levite ? Covetousness would do as much hurt with us, as war hath done with our neighbours : it would, but I trust in the Lord Jesus it shall not. Though they have rent away God's right, "tithes and offerings" (Mal. iii. 8), they shall never rend away God's truth and gospel : rend themselves from it indeed they are likely to do.

5. *Lastly*, The vail was rent. By rending the part, God did threaten the subversion of the whole. If he spare not the holy of holies, then much less the rest. When God had commanded, "Slay utterly old and young, maids and children (he adds withal), and begin at my sanctuary," Ezek. ix. 6. If God begin at his sanctuary, he will not fail to end with the rest. If that shall not escape being profaned, how much less houses built for riot and disorder, pride and ambition ! If the temple of prayers, then surely the dens of thieves. "For, lo, I begin to bring evil on the city which is called by my name, and shall ye go unpunished ?" saith God to the heathen (Jer. xxv. 29). If the sacred

things defiled by idolatry shall be subverted, never think that your fair houses shall stand, when they are made coverts of oppressions, and convents of superstition. When the better things are not favoured, the worst have small hope. So Peter reasons : " If judgment shall begin at the house of God, what shall be the end of them that obey not the gospel ? " 1 Pet. iv. 17. If the strong cedars in Lebanon be rooted up, woe to the rotten-rooted poplars ! If the dragon's tail sweep stars from heaven, what shall become of squalid earthy vapours ? The temple was one of the world's greatest wonders ; as curious a workmanship as six and thirty years could make it. It wanted not the art of man ; yea, the blessing of heaven was added to it. Yet now, lo, *etiam pe iere ruinæ*, this goodly building by sin was brought to ruin ; yea, even the very ruins are perished. Shall, then, your forts and palaces, worldlings' paradises, full of rapine, empty of charity, stand against all weathers and storms of judgment ? No, stone shall fall after stone ; and ruin shall one day tell the passengers, as God threatened of Jerusalem, Here stood a goodly manor, a sumptuous edifice, a royal palace. Or if they fall not down in themselves, they shall fall to the owners, whose iniquities have defiled them.

God punisheth by certain degrees ; first he rends the vail, then rends away the temple. As by David's hand he first rent Saul's garment, and then rent away his kingdom. God at first toucheth men lightly, in their goods, quiet, health : if these stir not to repentance, he proceeds against the whole. " Know ye not that ye are the temple of God ? " 1 Cor. iii. 16. If you set up in this temple idols, lusts, and evil affections, God first rends the vail, toucheth you with some gentle afflictions ; but if you still continue to make this temple a den of thieves, the temple itself will be destroyed.

You have heard the first miracle, the rending of the vail. As the Jews were wont to rend their garments when they heard blasphemy against God, so it may seem the temple tore its garments, rent its vail in pieces, when it heard those execrable blasphemies against the Son of God. (Theophylact).

2D MIRACLE.—The earth did quake. The philosophers having given divers natural causes of earthquakes, as by hot and dry exhalations shut up in the bowels of the earth, and labouring for vent, resisted by the earth's solidness, there ensueth *terræ motus*, a shaking of the earth, &c. But this was an extraordinary earthquake ; for it happened exactly at the very instant of Christ's death.

It might be to set forth the glory of the New Testament, and to vindicate it from inferiority to the old. The law was both given and renewed with an earthquake. Given to the hand of Moses : " The whole mount quaked greatly," Exod. xix. 18. As at the giving, Mount Sinai, so at the renewing, Mount Horeb quaked. " As Elijah stood upon the Mount, there passed by a strong wind, and after the wind an earthquake," 1 Kings, xix. 11 ; so when the Lord of the Gospel died, the earth shook, that the ministration of righteousness might not be less glorious than the ministration of death, 2 Cor. iii. 9. This miracle shall give us a threefold instruction.

1. To consider the fierceness of God's wrath against sins and sinners. For God, by shaking the earth, did no less than threaten the utter subversion of those desperate and bloody wretches. Korah and his confederates were swallowed up of the earth for rebelling against Moses, the Lord's servant. Of how much sorer punishment were these worthy that had crucified (not the servant, but) the Son of God ? Heb. x. 29. If the mercies of God had not been greater than their iniquities, they had not escaped.

By this we see how able God is to punish sinners. He shews what he can do ; it is his mercy that he forbears. Some of these were to be converted ; therefore, *concussi, non excussi*, moved not removed, shaken but not destroyed. *Ostendisti populo gravia*, saith the Psalmist. " Thou hast shewed thy people hard things," Psal. lx. 3. Shewed, not imposed ; shook the rod, not laid it on. This forbearance of God should lead us on to repentance, Rom. ii. 4. If not, it is but the forerunner of vengeance. Though now by moving the earth he scare and spare these Jews, yet af-

ter the earth spewed them out, as an offence to her stomach. O obstinate hearts that quake not, when the senseless ground quakes that bears so unprofitable a burden! Cannot the earth admonish thee? it shall devour thee. *Si non monebit, movebit*: (if it cannot admonish, it will demolish). If the Almighty's hand stirring it hath not stirred thee to repentance, a sexton's hand shall cover thee with moulds; a weak shaker shall do it. Think when God moves the earth, he preacheth to thy soul. If thy heart (so little in comparison of that great vast body) will not tremble, know God hath one thing that shall shake thee to pieces—Death.

2. The nature of sin is here considerable; so heavy, that it makes the very earth to quake. The Jews' sins were such a burden, that the earth could not bear them without trembling. The earth is fixed, and standeth fast, saith the Psalmist, as the centre of the world; it is strange that to be moved, even so strange is the cause that moves it. It must needs be a monstrous weight of iniquity that totters the earth on her foundations. But why is the earth so quiet now? Do not innumerable wretches daily crucify Christ by their oaths, blasphemies, and rebellions, in himself; by their persecutions and oppressions, in his members? Is not his word derided, his sacraments despised, his good creatures abused? Why doth not the earth shrink and shake at these horrid impieties? Be still; he that holds his hand from miracles, will not hold it from plagues. They are forborne, not forgiven. God keeps silence, but he sleepeth not; the earth may spare them; but "desolation in a moment shall swallow them," Psal. lxxiii. 19. To the Jews the earth moved, and they stood still; to these the earth shall stand still, and themselves shall be moved.

3. There is nothing on the earth that is not moveable, if the earth itself be moveable. "God hath laid the foundations of the earth that it should not be moved," Psal. civ. 5. Yet so that he who laid it can shake it. "He shaketh the earth out of her place, and the pillars thereof tremble," Job ix. 6. If the earth, then whatsoever is built upon it. "The earth shall be burnt," saith Peter. What, alone? No;

"the earth, with the works that are therein, shall be burnt up," 2 Pet. iii. 10. The works of men's hands, the works of their brains, their very thoughts shall perish. "The Lord's voice shook the earth; and he hath said, Yet once again I will shake not the earth only, but also heaven," Heb. xii. 26. O blessed place that is not subject to this shaking, whose joys have not only an amiable countenance, but a glorious continuance. The things that are shaken shall be removed, but the things that are not shaken remain for ever. All the terrors of this world move not him that is fixed in heaven. "They that put their trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever," Psal. cxxv. 1. But the tabernacles and hopes of the wicked shall perish together. "For the world passeth away, and the lust thereof; but he that doeth the will of God abideth ever," 1 John ii. 17. Whereon, saith Augustine, *Quid vis? Utrum amare temporalia, et transire cum tempore! an amare Christum, et vivere in æternum?* Whether wilt thou love the world and perish with it, or love Christ and live for ever?

3D MIRACLE.—*The rocks rent.*—A wonderful act, to break stones and rend rocks. This gives us two observations.

1. This did foreshadow the power and efficacy of the Gospel, that it should be able to break the very rocks. As the death and passion of Christ did cleave those solid and almost impenetrable substances, so the publishing of his death and passion shall rend and break in pieces the rocky hearts of men. So John Baptist said: "God is able of stones to raise up children unto Abraham," Matth. iii. 9. The hearts of Zaccheus, Mary Magdalene, Paul, were such rocks; yet they were cleft with the wedge of the Gospel. This is that rod of Moses able to break the hardest rocks, till they gush out with floods of penitent tears. This is Jeremiah's hammer, powerful to bruise the most obdurate hearts. The blood of the goat sacrificed, of force to dissolve adamant. There is power in the blood of Jesus to put sense into stones. Blessed are

you if you be thus broken-hearted for him, whose heart was broken for you. For "the broken heart the Lord will not despise," Psal. li. 17.

2. Observe the wonderful hardness of the Jews' hearts. The stones rent and clave in sunder at the cruel death of Jesus; but their hearts, more stony than stones, are no whit moved. They rend not their garments, much less their hearts; when as the earth rent the stones her bones, and the rocks her ribs. The flints are softer than they; the flints break, they harden. They still bech their malicious blasphemies; the rocks relent, the stones are become men, and the men stones. O the senselessness of a hard heart; rocks will sooner break than that can be mollified. Even the hardest creatures are flexible to some actions: flints to the rain, iron to the fire, stones to the hammer; but this heart yields to nothing, neither the showers of merey, nor the hammer of reproof, nor the fire of judgments; but, like the stithy, are still the harder for beating. All the plagues of Egypt cannot mollify the heart of Pharaoh. It is wonderfully unnatural that men, made the softest-hearted of all, should be *rigidiores lupis, duriores lapidibus*, more cruel than wolves, more hard than stones. I would to God all hard-heartedness had died with these Jews; but it is not so. How often has Christ been here crucified, in the word preaching his cross to your ears, in the sacraments presenting his death to your eyes, think, think in your own souls, have not the stones in the walls of this church been as much moved? God forbid our obdurateness should be punished as theirs was! Since they would be so stony-hearted, Jerusalem was turned to a heap of stones, and the conquering Romans dashed them pitilessly against those stones which they exceeded in hardness.

Here let the wicked see their doom: the stones that will not be softened shall be broken. There is no changing the decree of God; but change thy nature, and then know thou art not decreed to death. Stony hearts shall be broken to peeces with vengeance; do not strive to alter that doom, but alter thy own stony heart to a heart of flesh, and so

prevent it in the particular. Wolves and goats shall not enter into heaven. Thou mayest pull stars out of heaven before alter this sentence; but do it thus: leave that nature, and become one of Christ's sheep, and then thou art sure to enter. No adulterer nor covetous person, saith Paul, "shall inherit the kingdom of heaven," 1 Cor. vi. 9. This doom must stand, but not against thee, if thou be converted. "Such were ye, but ye are washed," &c. ver. 11. You are not such. Had the Jews ceased to be stones, they had been spared. God will root thorns and briers out of his vineyard. If thou wouldst not have him root out thee, become a vine, and bring forth good grapes. God threatens to break the hairy scalp of him that goes on in sin; yet mayest thou ward this blow from thyself; go no further on in sin. When God comes in judgment to visit the earth, to shatter rocks, and break stones in pieces, thou hast a heart of flesh, mollified with repentance. Let the earth quake, and the rocks tear, thy faith hath saved thee, go in peace.

4TH MIRACLE.—*The graves were opened, and many bodies of saints which slept arose.* Concerning this two questions are moved.

1. Where their souls were all this while before. I answer, where the scriptures hath no tongue, we should have no ear. Most probably thus: their souls were in heaven, in Abraham's bosom, and came down to their bodies by divine dispensation, to manifest the power and deity of Christ.

2. Whither they went afterwards. I answer, by the same likelihood, that they died no more, but waited on the earth till Christ's resurrection, and then attended him to heaven. But these things that are concealed should not be disputed. *Tutum est nescire quod tegitur.* It is a safe ignorance where a man is not commanded to know. Let us see what profitable instructions we can hence derive to ourselves. They are many, and therefore I will but lightly touch them.

1. This teacheth us, that Christ, by his death, hath vanquished death, even in the grave, his own chamber. That

giant is subdued, the graves fly open, the dead go out. This bears ample witness to that speech of Christ: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live," John xi. 25. The bodies of the saints, what part of the earth or sea soever holds their dust, shall not be detained in prison when Christ calls for them, as the members must needs go when the head draws them. He shall speak to all creatures, *Reddite quod devorastis*: restore whatsoever of man you have devoured, not a dust, not a bone can be denied. The bodies of the saints shall be raised, saith Augustine; *Tanta facilitate, quanta fœlicitate* (in Echirid), with as much easiness as happiness. *Desinunt ista, non percunt: mors intermittit vitam, non eripit* (Sen. Epist. 36). Our bodies are left for a time, but perish not; death may discontinue life, not disannul it. *Intermittitur, non interimitur*: it may be paused, cannot be destroyed.

2. Observe, that all the dead do not rise, but many, and those saints. The general resurrection is reserved till the last day; this is a pledge or earnest of it. Now, who shall rise with this comfort? None but saints; as here Christ takes no other company from the graves but saints. "The dead in Christ shall rise first," 1 Thess. iv. 16. Christ is called "the first born from the dead," Coloss. i. 28. He hath risen, and his shall next follow him. "Every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming," 1 Cor. xv. 23. Worms and corruption shall not hinder. He that said "to corruption, Thou art my mother; and to the worms, You are my brethren and sisters," said also, "I know that my Redeemer liveth, and one day with these eyes I shall behold him." The wicked shall also be raised, though with horror, to look upon him whom they have pierced. But as Christ did here, so will he at the last, single out the saints to bear him company.

3. This sheweth the true operation of Christ's death in all men. We are all dead in our sins, as these bodies were in their graves: now, when Christ's death becomes effectual

to our souls, we rise again and become new creatures. From the grave of this world we come into the Church, the holy city. But thou complainest of the deadness of thy heart: it is well thou complainest: there is some life, or thou couldst not feel the deadness. "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear it shall live," John v. 25. If this word hath raised thee from death, and wrought spiritual life in thy heart, thou shalt perceive it by thy breathing words glorifying God; and by thy moving in the ways, and to the works of obedience.

4. Observe that these saints which arose are said to have slept. The death of the godly is often called a sleep. So it is said of the patriarchs and kings of Judah, they slept with their fathers. So Paul saith, they "sleep in Christ," 1 Cor. xv. 18. The coffin is a couch; *In quo mollius dormit, qui benè in vita laboravit*, wherein he takes good rest that hath wrought hard in the work of his salvation before he went to bed. *Felix somnus cum requie, requies cum voluptate, voluptas cum æternitate*. It is a sweet sleep that hath peace with rest, rest with pleasure, pleasure with everlastingness. So the godly sleep, till the sound of a trumpet shall wake them, and then eternal glory shall receive them.

5. *Lastly*, Observe that Jerusalem is called the holy city, though she were at this time a sink of sin, and a debauched harlot. Either as some think that she is called holy, because she was once holy. So Rahab is called the harlot, because she was a harlot. Simon is termed the leper (Matth. xxvi. 6), for that he was a leper; and Matthew the publican (Matth. x. 3), for that he was a publican. Or else she was called holy for the covenant's sake, in regard of the temple, sacrifices, service of God; and of the elect people of God that were in it. Whence we may infer, how unlawful it is to separate from a church because it hath some corruptions. Is apostate Jerusalem that hath crucified her Saviour called still the holy city; and must England, that departeth in nothing from the faith and doctrine of her Saviour, for some scarce discernible imperfections, be

rejected as a foul strumpet? But there be wicked persons in it; what then? She may be still a holy city. *Recedatur ab iniquitate, non ab iniquis.* Let us depart from sin, we cannot run from sinners.

Thus we have considered the *Miracles*; let us now look into the causes wherefore they were wrought.

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|---------------------------------|---|--------------------------|
| These may be reduced into five. | { | The sufferer dying. |
| In respect of | | The creatures obeying. |
| | | The Jews persecuting. |
| | | The women beholding. |
| | | The disciples forsaking. |

1. In regard of *Christ*, to testify not only his innocency, but his majesty. His innocency, that he was, as Pilate's wife acknowledged, a "just man," Matth. xxvii. 19. His majesty, as the centurion confessed, "seeing the earthquake, and the things that were done, Truly this was the Son of God," Matth. xxvii. 54. He seemed a worm, no man: the contempt and derision of the people, forsaken of his confidence. In the midst of all, God will not leave him without witnesses, but raiseth up senseless creatures as preachers of his deity. *Est æterni filius qui illic pendet mortuus.* He that hangs there dead on the cross is the Son of the eternal God. Rather than the children of God shall want witnesses of their integrity, God will work miracles for their testimony.

2. In regard of the *Creatures*, to shew their obedience to their Creator; they are not wanting to him that gave being to them. These demonstrate it was their Lord that suffered, and that they were ready to execute vengeance on his murderers. The heaven that was dark would have rained fire on them; the earth that quaked, shook them to pieces; the rocks that rent, would have tumbled on them; and the graves that opened to let out all other prisoners, have swallowed them quick. They all waited but his command to perform this revengeful execution. Who shall now dare to persecute Christ in his members? The stones

are thy enemies, the earth gapes for thee, hell itself enlargeth her jaws ; if the Lord but hiss to them, they are suddenly in an uproar against thee. Go on in your malice, you raging persecutors, you cannot wrong Christ ; no, not in his very members, but you pull the fists of all creatures in heaven, earth, and hell, about your ears : flies from the air, beasts from the earth, poison from sustenance, thunder from the clouds ; yea, at last also (though now they help you) the very devils from hell against you. All creatures shoot their malignancy at them that shoot theirs at Christ.

3. In respect of the *Jews* his enemies, to shame and confound them. The rocks and graves are moved at his passion, not they. *Lapides tremunt, homines fremunt.* The stones rent ; the huge earth quakes with fear ; the Jews rage with malice. We see how difficult it is to mollify a hard heart ; harder than to remove a mountain, raise the dead, cleave a rock, shake the whole earth. It is a great miracle to convert a wicked man, greater than rending of rocks. Moses' rod struck a rock thrice, and did it. Ministers have struck men's rocky hearts three hundred times, and cannot. The graves sooner open than the sepulchres of sin and darkness ; the vast earth sooner quakes than men's hearts at God's judgments.

4. In respect of the *Women* that stood by, that their faith might be confirmed. For seeing him on the cross at their mercy, whose bowels never knew the softness of such a nature, exposed to all the tyranny of their hands and tongues ; hands that, like cruel surgeon's, searched every part of his blessed body ; tongues that ran nimbly through all the passages of obloquy, till they had overtaken reproach itself, and cast it on him. His body at the full will of the tormentors, and his soul not without intolerable terrors ; as they might judge by the strange speech that came from him : " My God, my God, why hast thou forsaken me ? " Doth man triumph over him, and doth God forsake him ? This might breed in their hearts a suspicion, either that he was a deceiver, or else utterly cut off. To stifle this doubt in the very birth, he shakes the earth, and rends the rocks ;

that as they knew him dying *hominem verum* (a man truly), so they might perceive him doing these miracles not *hominem merum* (a man merely), but the ever-living God. These wonders blow the spark of their faith, almost dying with Christ; and root in their hearts a deep and infallible persuasion of their Saviour. Something there is to keep the faith of the elect from quenching, though Satan rain on it showers of discomforts. Though no object greets the eye of flesh but discouragement, yet there is a secret spirit within that will never suffer the faith to fail.

5. In regard of the *Disciples*; to shame and convince them for leaving him. Christ had said before, *Si bi tacerent, loquerentur lapides*. "If these (speaking of his disciples) should hold their peace, the stones would immediately cry out," Luke xix. 40. Lo, this saying is here come to pass; the disciples hold their peace, the stones speak; they forsake Christ, the rocks proclaim him. Such a shame is it for apostles and ministers of Christ to hold their peace, that if they be silent, the very stones shall preach against them. The walls, windows, pavements of churches shall cry out against such pastors that undertake the office of a shepherd, and feed Christ his flock with nothing but air. And even you that come to hear, if no remorse can be put into your hearts at the relation of our Saviour's death; if you have no feeling of his sorrows, no apprehension of these mysteries, no repentance of your sins, no emendation of your lives, know that the very seats whereon you sit, the walls of your temples, the very stones you tread on, shall bear witness against you.

Now the Lord Jesus, that at his death brake the rocks, by the virtue of his death break our rocky hearts, that being mollified in this life, they may be glorified in the life to come! Grant this, O Father, for thy mercies' sake; O Christ, for thy merit's sake; O holy Spirit, for thy name's sake; to whom three persons one only wise and eternal God, be glory and praise for ever! Amen.

THE FOOL AND HIS SPORT.



"Fools make a mock at sin."—*Prov. xiv. 9.*

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THE Proverbs of Solomon are so many select aphorisms, or divinely moral says, without any mutual dependence one upon another; therefore to study a coherence, were to force a marriage between unwilling parties. The words read spend themselves on a description of two things: the *fool* and his *sport*. The fool is the wicked man; his sport, pastime, or babble, is sin. Mocking is the medium or connection that brings together the fool and sin; thus he makes himself merry; they meet in mocking. "The fool makes a mock at sin."

FOOLS.—The fool is the wicked; an ignorant heart is always a sinful heart; and a man without knowledge is a man without grace. So Thamar to Amnon, under his ravishing hands: "Do not this folly; if thou doest it, thou shalt be as one of the fools in Israel," 2 Sam. xiii. 12, 13. Ignorance cannot *excusare a toto*, wilful not *a tanto*. "Christ shall come in flaming fire, rendering vengeance to them that know not God," 2 Thess. i. 8. The state of these fools is fearful. Like hooded hawks, they are easily carried by the infernal falconer to hell. Their lights are out, how shall their house escape robbing? "These fools have a know-

ledge, but it is to do evil," Jer. iv. 22. They have also a knowledge of good, but not *scientiam approbationis*, they know, but they refuse it, so God justly quits them; for though he know them *ad scientiam*, he will not know them *ad approbationem*; but gives them a *discedite nescio vos*; "I know you not; depart from me ye workers of iniquity," Matth. vii. 27.

A man may be a *fool* two ways; by knowing too { Little,
Much.

1. By knowing too *little*; when he knoweth not those things whereof he cannot be ignorant and do well. "I determined not to know any thing among you, save Jesus Christ, and him crucified," 1 Cor. ii. 2. But every man saith he knows Christ. If men knew Christ's love in dying for them, they would love him above all things; how do they know him that love their money above him? *Nemo verè novit Christum, qui non verè amat Christum*. No man knows Christ truly that loves him not sincerely. If men knew Christ that he should be judge of quick and dead, durst they live so lewdly? *Non novit Christum, qui non odit peccatum*, he never knew Christ that doth not hate iniquity. Some attribute too much to themselves, as if they would have a share with Christ in their own salvation. *Nesciunt et Christum et seipsos*; they are ignorant of both Christ and themselves. Others lay too much on Christ—all the burden of their sins, which they can with all possible voracity swallow down, and with blasphemy vomit up again upon him. But they know not Christ who thus seek to divide *aquam a sanguine*, his atoning blood from his cleansing water; and they shall fail of justification in heaven that refuse sanctification upon earth.

2. By knowing too *much*; when a man presumes to know more than he ought, his knowledge is apt to be pursie and gross, and must be kept low. "Mind not high things," saith the Apostle, Rom. xii. 16. Festus slandered Paul, that "much learning had made him mad," Acts xxvi. 27.

Indeed it might have done, if Paul had been as proud of his learning as Festus was of his honour. This is the "knowledge that puffeth up," 1 Cor. viii. 1. It troubles the brain, like undigested meat in the stomach, or like the scum that seeths into the broth. To avoid this folly, Paul forbids us to "be wise in our own conceits" (Rom. xii. 16); whereof I find two readings, "be not wise in yourselves," and "be not wise to yourselves."

Not in yourselves—conjure not your wit into the circle of your own secret profit. We account the simple fools; God accounts the crafty fools. He that thinks himself wise, is a fool *ipso facto* (in very deed). It was a modest speech that fell from the philosopher, *Si quando fatuo delectari volo, non est mihi longè querendus; me video* (Sen. Ep. 13): (If I desire to hold converse with a fool, I need not go far to find one out, for I find one in myself.) Therefore Christ pronounced his woes to the Pharisees, his doctrines to the people. The first entry to wisdom is *scire quod nescias*, to know thy ignorance. Sobriety is the measure for knowledge, as the Gomer was for manna. Curiosity is the rennet that turns our milk into curds.

Not to yourselves; "Let thy fountain be dispersed abroad" (Prov. v. 16), saith the wisest king. Communicate thy knowledge, Matth. v. 15. Christians must be like lights, that waste themselves for the good of those in God's house. *Scire tuum nihil est, nisi te scire hoc sciat alter*: (thy knowledge avails little, unless others know what thou hast learned.) He that will be wise only to himself, takes the ready way to turn fool. *Non licet habere privatam, ne privemur eâ*; the closer we keep our knowledge, the likelier we are to lose it. Standing water soon puddles; the gifts of the mind, if they be not employed, will be impaired. Every wicked man is a fool by comparing their properties.

1. It is a fool's property, *futura non prospicere*, to have no foresight of future things; so he may have from hand to mouth, he sings care away. So the grasshopper sings in harvest when the ant labours, and begs at Christmas when the ant sings. The wicked takes as little care what shall

become of his soul, as the natural fool what shall become of his body. *Modo potiar*, saith the epicure; let me have pleasure now: "It is better to be a living dog than a dead lion," Eccles. ix. 4. They do not in fair weather repair their house against storms, nor in time of peace provide spiritual armour against the day of war. They watch not; therefore "the day of the Lord shall come upon them as a thief in the night," and spoil them of all their pleasures. The main business of their soul is not thought of; nor dream they of an aridite, till they be called by death away to their reckoning.

2. It is a fool's property to affect things hurtful to himself. *Ludit cum spinis*; he loves to be playing with thorns. Neither yet *quod nocuit, docuit*, hath that which hurt him taught him caution, but he more desperately desires his own mischief. The wicked do strongly appropriate to themselves this quality: *Cum illis ludunt, quæ illos lædunt*. They hover to dally with their own vexation; who else would dote on the world, and hover like wasps about the gally-pot, till, for one lick of honey, they be drowned in it? What is your ambition, O ye world affecters, saith Augustine, but to be affected of the world? What do you seek, but *per multa pericula pervenire ad plura? per plurima ad pessima?* but through many dangers to find more, through most to find the worst of all? Like that doting Venetian, for one kiss of that painted harlot, to live her perpetual slave. The world was therefore called the fool's paradise; there he thinks to find heaven, and there he sells it to the devil. *Noxia quæruni improbi*; "they haste as a bird to the snare," Prov. vii. 23. The devil doth but hold vanity as a sharp weapon against them, and they run full breast upon it; they need no enemies; let them alone, and they will kill themselves. So the envious pines away his own marrow; the adulterer poisons his own blood; the prodigal lavisheth his own estate; the drunkard drowns his own vital spirits. Wicked men make war upon themselves with the engines of death.

3. It is a fool's property to prefer trifles and toys before

matters of worth and weight. The fool will not give his babble for the king's exchequer. The wicked prefer bodies of dust and ashes to their souls of eternal substance ; this sin-corrupted and time-spent world, to the perfect and permanent joys of heaven ; short pleasures to everlasting happiness ; a puff of fame before a solid weight of glory. What folly can be more pitiable than to forsake corn for acorns ; a state of immortality for an apple, as Adam did ; a birth-right, with all the privileges, for a mess of pottage, belly-cheer, as Esau did ; a kingdom on earth, yea, in heaven too, for asses, as Saul did ; all portion in Christ, for bacon, as the Gergesites did ; a royalty in heaven for a poor farm on earth, as the bidden guest did ? Matth. xxii. This is the worldling's folly. *Villa, boves, uxor, &c.* : (The world, eares, and the flesh, closed the gates against those invited in the parable, Matth. xxii. 1-6).

Mundus, cura, caro cælum clausere vocatis : To esteem grace and glory less than farms, oxen, wives ; manna than onions ; mercy than vanity ; God than idols ; they may be fitly paralleled with the prodigal (Luke xv.). He forsook, 1. His father's house for a strange country ; these the church, God's house, for the world ; a place wherein they should be strangers, and wherein I am sure they shall not be long dwellers. 2. His father's inheritance for a bag of money ; so these will not tarry for their heritage in heaven, but take the bags which Mammon thrusts into their hands on the present. Who but a fool will refuse the assured reversion of some great lordship, though expectant on the expiration of three lives, for a ready sum of money, not enough to buy the least stick on the ground ? This is the worldling's folly, rather to take a piece of slip-coin in hand than to trust God for the invaluable mass of glory. 3. He forsakes his loving friends for harlots, creatures of spoil and rapine ; so these the company of saints for the sons of Belial ; those that sing praises for those that roar blasphemies. 4. *Lastly*, The bread in his father's house for husks of beans ; so these leave Christ the true bread of life for the draff which the swine of this world puddle in. Here is their folly, to fasten on transient

delights, and to neglect the "pleasures at the right hand of God for evermore," Psal. xvi. 11.

4. It is a fool's property to run on his course with precipitation; yet can he not outrun the wicked, whose "driving is like Jehu's, the son of Nimshi: "he driveth as if he were mad" (2 Kings ix. 20); as if he had received that commission, "Salute no man by the way." "The wise man seeth the plague, and hideth himself, but the fool runneth on, and is punished," Prov. xxvii. 12. He goes, he runs, he flies; as if God that rides upon the wings of the wind should not overtake him. He may pass apace, for he is benefited by the way, which is smooth without rubs, and down hill, for hell is at the bottom. Haste might be good, if the way were good, and good speed added to it; but this is *cursus celerrimus præter viam*: (the shortest way out of the way). He needs not run fast; for *nunquam serò ad id venit, à quo nunquam receditur*; the fool may come soon enough to that place from whence he must never return. Thus you see the correspondency of the spiritual to the natural fool in their qualities. Truly the wicked man is a fool; so Solomon expounds the one by the other (Eccles. vii. 17), "Be not overmuch wicked, neither be thou foolish; why shouldest thou die before thy time?"

FOOLS.—Observe, this is plurally and indefinitely spoken. The number is not small. *Stultorum plena sunt omnia*: (the world is full of fools). Christ's flock is little, but Satan's kingdom is of large bounds. *Plurima pessima*; vile things are ever most plentiful. Wisdom flies like the rail, alone; but fools, like partridges, by whole covies. There is but one truth, but innumerable errors, which should teach us—

1. Not to follow a multitude in evil. In civil actions it is good to do as the most; in religious, to do as the best. It shall be but poor comfort in hell, *Socios habuisse doloris*: (where thou wilt have companions only in thy grief). Thou pleadest to the Judge, I have done as others; the Judge answers, and thou shalt speed as others.

2. To bless God that we are none of the many; as much

for our grace, whereby we differ from the fools of the world ; as for our reason, whereby we differ from the fools of nature.

Now as these fools are many, so of many kinds. There is the sad fool and the glad fool, the haughty fool and the naughty fool.

1. The sad or melancholy fool is the envious, that repines at his brother's good. An enemy to all God's favours, if they fall besides himself. A man of the worst diet ; for he consumes himself, and delights in pining, in repining. He is ready to quarrel with God because his neighbour's flock escape the rot. He cannot endure to be happy if with company. Therefore envy is called by Prosper *De bono alterius tabescentis animi cruciatus* (Lib. iii. de Virtut. et Vitiis), the vexation of a languishing mind arising from another's welfare. *Tantos invidus habet justæ pænæ tortores, quantos invidiosus habuit laudatores.* So many as the envied hath praisers hath the envious tormentors.

2. The glad fool, I might say the mad fool, is the dissolute, who, rather than he will want sport, makes goodness itself his minstrel. His mirth is to sully every virtue with some slander, and with a jest to laugh it out of fashion. His usual discourse is filled up with boasting parentheses of his old sins ; and though he cannot make himself merry with their act, he will with their report ; as if he roved at this mark, to make himself worse than he is. If repentance do but proffer him her service, he kicks her out of doors ; his mind is perpetually drunk, and his body lightly dies, like Anacreon, with a grape in his throat. He is stung of that serpent, whereof he dies laughing.

3. The haughty fool is the ambitious, who is ever climbing high towers, and never forecasteth how to come down. Up he will, though he fall down headlong. He is weary of peace in the country, and therefore comes to seek trouble at court, where he haunts great men, as his great spirit haunts him. When he receives many disappointments, he flatters himself still with success. His own fancy persuades him, as men do fools, to shoot away another arrow, thereby to find

the first ; so he loseth both. And lastly, because his pride will admit of no other punisher, he becomes his own torment ; and having at first lost his honesty, he will now also lose his wits ; so truly becomes a fool.

4. The naughty fool is the covetous. This is the folly that Solomon saw under the sun. You heard before of a merry fool, but the very fool of all is the avaricious ; for he will lose his friends, starve his body, damn his soul, and have no pleasure for it. So saith the prophet, "He shall leave his riches in the midst of his days, and at his end shall be a fool," Jer. xvii. 11. He wastes himself to keep his goods from waste ; he eats the worst meat, and keeps his stomach ever chiding. He longs, like a fool, for every thing he sees ; and at last may *habere quod voluit, non quod vult*: have what he desired, never what he desires. He fears not the day of judgment, except for preventing the date of some great obligation. You would think it very pretty treason to call a rich man fool ; but he doeth so that dares justify it. "Thou fool, this night shall they fetch away thy soul from thee ; then whose shall those things be, which thou hast provided ?" Luke xii. 20.

We have anatomized the fool ; let us behold his sport. *He maketh a mock at sin.*

The Fathers call this *Infimum gradum*, and *Limen inferni* ; the lowest degree of sin, and the very threshold of hell. It is *Sedes pestilentix*, the scorner's chair, Psal. i. 1, wherein the ungodly sits, blaspheming God and all goodness. *Nemo fit repente pessimus*. No man becomes worst at first. This is no sudden evil. Men are born sinful, they make themselves profane. Through many degrees they climb to that height of impiety. This is an extreme progress, and almost the journey's end of wickedness. *Improbo lætari affectu* : (to rejoice in evil). Thus Abner calls fighting a sport. "Let the young men arise and play before us," 2 Sam. ii. 14. "They glory in their shame," saith the apostle (Phil. iii. 19) ; as if a condemned malefactor should boast of his halter. *Fools make a mock at sin.*

We shall the more clearly see, and more strongly detest

this senseless iniquity, if we consider the object of the fool's sport—Sin.

1. Sin, which is so contrary to goodness; and though to man's corrupt nature pleasing, yet even abhorred of those sparks and cinders, which the rust of sin hath not quite eaten out of our nature as the creation left it. The lewdest man, that loves wickedness as heartily as the devil loves him, yet hath some objurgations of his own heart; and because he will not condemn his sin, his heart shall condemn him. The most reprobate wretch doth commit some contraconscient iniquities, and hath the contradiction of his own soul by the remainents of reason left in it. If a lewd man had the choice to be one of those two emperors, Nero or Constantine, who would not rather be a Constantine than a Nero? The most violent oppressor that is cruel to others, yet had rather that others should be kind to him than cruel. The bloodiest murderer desires that others should use him gently, rather than strike, kill, or butcher him. Nature itself prefers light to darkness; and the mouth of a sorceress is driven to confess, *Video meliora, proboque*: (I perceive and approve what is good, though I pursue what is evil). The most rigid usurer, if he should come before a severe judge, would be glad of mercy, though himself will shew none to his poor bondmen.

It is then, *first*, a contra-natural thing to make a mock at sin.

2. Sin, which sensibly brings on present judgments. "Thou art made whole; sin no more, lest a worse thing come unto thee," John v. 14. Sin procured the former, and that was grievous, thirty-eight years bed-ridden. Sin is able to draw on a greater punishment; "Lest a worse thing come unto thee." If I should turn this holy book from one end to the other, if I should search all fathers, yea, all writers, whether divine or human, I should evince this conclusion, that sin draws on judgment. *Pedissequus sceleris supplicium*: (Punishment follows close upon the heels of guilt). If there be no fear of impiety, there is no hope of impunity. Our Machiavelian politicians have a position

that *Summa scelera incipiuntur cum periculo, peraguntur cum præmio*: the greatest wickedness is begun with danger, gone through with reward. Let the philosopher stop their mouths: *Scelus aliquis tutum, nemo securum tulit*; some guilty men have been safe, none ever secure.

This every eye must see. Let adultery plead that nature is the encourager and director of it, and that she is unjust to give him an affection, and to bar him the action; yet we see it plagued. To teach us that the sin is of a greater latitude than some imagine it, unclean, loathsome, perjured. Broad impudence, contemplative baudery, an eye full of uncleanness, are things but jested at. The committers at last find them no jest when God pours vengeance on the body, and wrath on the naked conscience.

Let drunkenness stagger in the robes of good-fellowship, and shroud itself under the wings of merriment; yet we see it have the punishment, even in this life. It corrupts the blood, drowns the spirits, beggars the purse, and enricheth the carcase with surfeits—a present judgment waits upon it. He that is a thief to others, is at last a thief also to himself, and steals away his own life. God doth not ever forbear sin to the last day, nor shall the bloody ruffian still escape, Psalm lv. 23; but his own blood shall answer some in present, and his soul the rest eternally. Let the popish colleges pretend a warrant from the Pope to betray and murder princes, and build his damnation on their iniquitous grounds, which have *Parum rationis, minus honestatis, religionis nihil*: little reason, less honesty, no religion. Yet we see God reveals their malicious stratagems, and buries them in their own pit. Percy's head now stands centinel where he was once a pioneer.

If a whole land flow with wickedness, it escapes not a deluge of vengeance. For England, have not her bowels groaned under the heavy pestilence? If the plague be so common in our mouths, how should it not be common in our streets? With that plague wherewith we curse others, the just God curseth us. We shall find in that imperial state of Rome, that till Constantine's time almost every

emperor died by treason or massaere; after the receiving of the gospel, none except that revolter Julian. Let not sin then be made a sport or jest, which God will not forbear to punish even in this life.

3. But if it bring not present judgment, it is the more fearful. The less punishment wickedness receives here, the more is behind. God strikes those here whom he means to spare hereafter; and corrects that son whom he purposeth to save. But he scarce meddles with them at all whom he intends to beat once for all. The almond tree is forborne them who are bequeathed to the boiling pot. There is no rod to scourge such in present; so they go with whole sides to hell. The purse and the flesh escapes; but the soul pays for it. This is *miseriçordia puniens*, a grievous mercy, when men are spared for a while that they may be spilled for ever. This made that good saint cry, "Lord, here afflict, cut, burn, torture me;" *ut in æternum parcas*, so that for ever thou wilt save me (Augustine.) No sorrow troubles the wicked, no disturbance embitters their pleasures; "but, remember," saith Abraham, to the merry lewd rich man, "thou wert delighted, but thou art tormented," Luke xvi. 25. *Tarditas supplicii gravitate pensatur*; and he will strike with iron hands that came to strike with leaden feet. No, their hell-fire shall be so much the hotter, as God hath been cool and tardy in the execution of his vengeance. This is a judgment for sin that comes invisible to the world, insensible to him on whom it lights. To be "given over to a reprobate mind, to a hard and impenitent heart," Rom. i. 28; ii. 5. If any thing be vengeance, this is it. I have read of plagues, famine, death, come tempered with love and merey; this never but in anger. Many taken with this spiritual lethargy, sing in taverns that should howl with dragons, and sleep out Sabbaths and sermons whose awaked souls would rend their hearts with anguish. *Fools, then, only make a mock at sin.*

4. Sin that shall at last be laid heavy on the conscience; the lighter the burden was at first, it shall be at last the more ponderous. The wicked conscience may for a while

lie asleep; but, *Tranquillitas ista tempestas est*; this calm is the greatest storm (Jcrom.) The mortallest enemies are not evermore in pitched fields, one against the other. The guilty may have a seeming truce; true peace they cannot have. A man's debt is not paid by slumbering; even while thou sleepest, thy arrears run on. If thy conscience be quiet without good cause, remember that *cedat injustissima pax justissimo bello*; a just war is better than unjust peace. The conscience is like a fire under a pile of green wood, long ere it burn; but once kindled, it flames beyond quenehing. It is not pacifiable while sin is within to vex it. The hand will not cease throbbing so long as the thorn is within the flesh. In vain he striveth to feast away cares, sleep out thoughts, drink down sorrows, that hath his tormentor within him. When one violently offers to stop a source of blood at the nostril, it finds a way down the throat, not without hazard of suffocation. The stricken deer runs into the thicket, and there breaks off the arrow; but the head sticks still within him, and rankles to death. Flitting and shifting ground gives way to further anguish. The unappeased conscience will not leave him till it hath shewed him hell; nor then neither. Let, then, this fool know that his now scared conscience shall be quickened; his death-bed shall smart for this. And his amazed heart shall rue his old wilful adjournings of repentance. How many have there raved on the thought of their old sins, which in the days of their hot lust they would not think sins. Let not then the fool make a mock at sin.

5. Sin, which hath another direful effect of greater latitude, and comprehensive of all the rest. *Divinam incitat iram*. It provokes God to anger. "The wrath of a king is as messengers of death." What is the wrath of the King of kings? "For our God is a consuming fire," Heb. xii. 29. If the fire of his anger be once thoroughly incensed, all the rivers in the south are not able to quench it. What pillar of the earth, or foundation of heaven, can stand when he will shake them? He that in his wrath can open the jaws of earth to swallow thee, sluice out floods from the sea to drown thee,

rain down fire from heaven to consume thee. Sodom, the old world, Korah, drank of these wrathful vials. Or to go no further, he can set at ire the elements within thee, by whose peace thy spirits are held together; drown thee with a dropsy bred in thine own flesh; burn thee with a pestilence begotten in thine own blood; or bury thee in the earthly grave of thine own melancholy. Oh, it is a fearful thing "to fall into the hands of the living God." It is then wretchedly done, thou fool, to jest at sin that angers God, who is able to anger all the veins of thy heart for it.

6. Sin, which was punished even in heaven. *Angeli detruduntur propter peccatum.* "God spared not the angels that sinned, but cast them down to hell," 2 Pet. ii. 4. It could bring down angels from heaven to hell; how much more men from earth to hell! If it could corrupt such glorious natures, what power hath it against dust and ashes? Art thou better or dearer than the angels were? Dost thou flout at that which condemned them? Go thy ways, make thyself merry with thy sins; mock at that which threw down angels. Unless God give thee repentance, and another mind, thou shalt speed as the lost angels did. For God may as easily cast thee from the earth as he did them from heaven.

7. Sin, which God so loathed, that he could not save his own elect because of it, but by killing his own Son. It is such a disease that nothing but the blood of the Son of God could cure it. He cured us by taking the receipts himself which we should have taken. He is first cast into a sweat—such a sweat as never man but he felt, when the bubbles were drops of blood. Would not sweating serve? He comes to incision, they pierce his hands, his feet, his side, and set life itself abroad. He must take a potion, too, as bitter as their malice could make it, compounded of vinegar and gall. And, *lastly*, he must take a stranger and stronger medicine than all the rest—he must die for our sins. Behold his harmless hands, pierced for the sins our harmful hands had committed! His undefiled feet, that never stood in the ways of evil, nailed for the errors of our paths! He is spitted

on, to purge away our uncleanness ; clad in scornful robes, to cover our nakedness ; whipped, that we might escape everlasting scourges. He would thirst, that our souls might be satisfied ; the Eternal would die, that we might not die eternally. He is content to bear all his Father's wrath, that no piece of that burden might be imposed upon us ; and seems as forsaken a while, that we by him might be received for ever. Behold his side become bloody, his heart dry, his face pale, his arms stiff, after that the stream of blood had ran down to his wounded feet. O think if ever man felt sorrow like him ; or if he felt any sorrow but for sin.

Now, is that sin to be laughed at that cost so much torment ? Did the pressure of it lie so heavy on the Son of God, and doth a son of man make light of it ? Did it wring from him sweat, and blood, and tears, and unconceivable groans of an afflicted spirit, and dost thou, O fool, jest at it ? Alas, that which put our infinite Redeemer, God and man, so hard to it, must needs swallow up and confound thee, poor sinful wretch ! It pressed him so far, that he cried out to the amazement of earth and heaven, " My God, my God, why hast thou forsaken me ? " Shall he cry for them, and shall we laugh at them ? Thou mockest at thy oppressions, oaths, sacrileges, lusts, frauds ; for these he groaned. Thou scornest his gospel preached ; he wept for thy scorn. Thou knowest not, O fool, the price of a sin : thou must do, if thy Saviour did not for thee. If he suffered not this for thee, thou must suffer it for thyself. *Passio æterna erit in te, si passio Aeterni non erat pro te.* An eternal passion shall be upon thee, if the Eternal's passion were not for thee. Look on thy Saviour, and make not a mock at sin.

8. *Lastly*, Sin shall be punished with death, Rom. vi. 26. You know what death is the wages of it ; not only the first, but the second death, Rev. xx. 6. Inexpressible are those torments ; when a reprobate would give all the pleasures that ever he enjoyed for one drop of water to cool his tongue. Where there shall be unquenchable fire to burn, not to give light, save a glimmering. *Ad aggravationem, ut videant*

unde doleant: non ad consolationem, ne videant unde gaudeant (Isid. lib. i. de Sum. Bon.); to shew them the torments of others, and others the torments of themselves.

But I cease urging this terror, and had rather win you by the love of God than by his wrath and justice. Neither need I a stronger argument to dissuade you from sin, than by his passion that died for us being enemies. For if the agony, anguish, and heart-blood of Jesus Christ, shed for our sins, will not move us to repentance, we are in a desperate case. Now, therefore, I fitly leave Paul's adjuration, so sweetly tempered, in your bosoms, commending that to your consciences, and your consciences to God. "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God," Rom. xii. 1.

THE CHRISTIAN'S WALK;
OR,
THE KING'S HIGHWAY OF CHARITY.

"Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour."—*Ephes. v. 2.*

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OUR blessed Saviour is set forth in the gospel, not only a sacrifice for sin, but also a direction to virtue. He calleth himself the *Truth* and the *Way*; the truth, in regard of his good learning; the way, in respect of his good life. His actions are our instructions, so well as his passion our salvation. He taught us both *faciendo* and *patiendo*, both in doing and in dying.

Both sweetly propounded and compounded in this verse. Actively, he loved us; passively, he gave himself for us; and so is both an example for virtue, and an offering for sin. He gave himself, that his passion might save us; he loved us, that his actions might direct us. "Walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour."

We may distinguish the whole { Canon.
verse into a sacred { Crucifix.

The canon teacheth us, *What*; the crucifix, *How*.
In the canon, we shall find,

A { Precept. } It is partly { Exhortatory.
{ Precedent. } { Exemplary.

The precept, "Walk in love;" the precedent or pattern, "as

Christ loved us." The precept holy, the pattern heavenly. Christ bids us do nothing but what himself hath done before; we cannot find fault with our example.

The crucifix hath one main stock—"He gave himself for us." And two branches not unlike that cross-piece whereunto his two hands were nailed. 1. An offering or sacrifice. 2. Of a sweet smelling savour to God.

To begin with the canon, the method leads us first to the precept; which shall take up my discourse for this time. "Walk in love." Here is

1. The *Way* prescribed.
2. Our *Course* incited.

The way is *love*, our course, *walking*.

Love is the Way.

And that an excellent way to heaven. Our apostle ends his 12th chapter of the 1st Corinthians in the description of many spiritual gifts. "Apostleship, prophesying, teaching, working of miracles, healing, speaking with tongues." All excellent gifts; and yet concludes, verse 31, "But covet earnestly the best gifts; and yet shew I unto you a more excellent way," 1 Cor. chap. xiii. Now that excellent, more excellent way, was charity; and he takes a whole succeeding chapter to demonstrate it, which he spends wholly in the praise and prelation of love.

I hope no man, when I call love a way to God, will understand it for a justifying way. Faith alone leaning on the merits of Christ, doth bring us into that high chamber of presence. Love is not a cause to justify, but a way for the justified. There is difference betwixt a cause and a way. Faith is *causa justificando*: (the cause of justification). Love is *via justificati*: (the way of the justified). They that are justified by faith, must walk in charity; for "faith worketh and walketh by love," Gal. v. 6. Faith and love are the brain and the heart of the soul, so knit together in a mutual harmony and correspondence, that without their perfect union the whole Christian man cannot move with

power, nor feel with tenderness, nor breathe with true life. Love, then, is a path for holy feet to walk in. It is

$$A \left\{ \begin{array}{l} \text{Clear} \\ \text{Near} \\ \text{Sociable} \end{array} \right\} \text{Way.}$$

CLEAR.—There be no rubs in Love. *Nec retia tendit, nec lædere intendit.* It neither does nor desires another's harm; it commits no evil, nay, "it thinks no evil," saith our apostle, 1 Cor. xiii. 5. For passive rubs, "it passeth over an offence," Prov. xix. 11. It may be moved with violence, cannot be removed from patience. "Charity covers a multitude of sins," saith Peter, 1 Pet. iv. 8. All sins, saith Solomon (Prov. x. 12), covers them partly from the eyes of God, in praying for the offenders; partly from the eyes of the world, in throwing a cloak over our brother's nakedness; especially from its own eyes, by winking at many wrongs offered it. "Charity suffereth long," 1 Cor. xiii. 4. The back of love will bear a load of injuries.

There be two graces in a Christian that have a different property. The one is most stout and stern; the other most mild and tender. Love is soft and gentle; and, therefore, compared to the "bowels," i. e. of mercy, Col. iii. 12. *Viscera misericordiæ.* Faith is austere and courageous, carrying Luther's motto on the shield, *Cedo nulli*, I yield to no enemy of my faith. So said our precious Jewel; I deny my living, I deny my estimation, I deny my name, I deny myself; but the faith of Christ, and the truth of God, I cannot deny. But love is mild, long-suffering, merciful, compassionate, and so hath a clear way to peace.

NEAR.—Love is also a very near way to blessedness, and, as I may say, a short cut to heaven. All God's law was at first reduced to ten precepts. The laws of nations, though they make up large volumes, yet are still imperfect; some statutes are added as necessary, others repealed as hurtful. But the law of God, though contained in a few

lines, yet contains all perfection of duty to God and man. There is no good thing that is not here commanded, no evil thing that is not here forbidden. And all this is in so short bounds that those ten precepts are called but ten words. Yet when Christ came, he abridged this law shorter, and reduced the ten into two. "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." St Paul yet comes after, and rounds up all into one. God reduceth all into ten; Christ those ten into two; Paul those two into one. "Love is the fulfilling of the law," Rom. xiii. 10. Which is *compendium, non dispendium legis*, (saith Tertullian, Contr. Marcion. lib. 5); an abridging, not enervating of the law of God. So Augustine, God in all his law, *nihil præcipit nisi Charitatem, nihil culpatur nisi cupiditatem* (De Doctrin. Christ. lib. 3, cap. 10) commands nothing but love, condemns nothing but lust. Yea, it is not only the complement of the law, but also the supplement of the gospel. *Novum mandatum*; "A new commandment I give unto you, that ye love one another," John xiii. 34. All which makes it manifest that love is a near way to heaven.

SOCIABLE it is also; for it is never out of company, never out of the best company. The delight thereof is "with the saints that are on earth, and with the excellent," Psal. xvi. 3. The two main objects of envy are highness and nigh-ness; the envious man cannot endure another above him, another near him; the envious man loves no neighbour. But contrarily, love doth the more heartily honour those that are higher, and embrace those that are nigher, and cannot want society, so long as there is a communion of saints. Love is the way, you hear; our

Course is Walking.

As clear, near, and sociable a way as love is, yet few can hit it; for of all ways you shall find this least travelled. The way of charity, as once did the ways of Sion, mourns for want of passengers. This path is so uncouth and unbeaten,

that many cannot tell whether there be such a way or not. It is, in their opinion, but *via serpentis*, the way of a serpent on the earth, or of a bird in the air, which cutteth the air with her wings, and leaves no print or track behind her; or some chimera or mathematical imaginary point; an *ens rationale* (a rational entity), without true being. *Viam dilectionis ignorant* (the way of love they know not); as the apostle saith, *Viam pacis*, "The way of peace they have not known," Rom. iii. 17.

Others know there is such a way, but they will not set their foot into it. Their old way of malice and covetousness is delightful; but this is *ardua et prærupta via*, a hard and a harsh way. Indeed, *Artis tristissima janua nostræ*, the entrance to this way is somewhat sharp and unpleasant to flesh; for it begins at repentance for former uncharitableness. But once entered into this king's highway, it is full of all content and blessedness; *Ad lætos ducens per gramina fluctus*.

Walk in Love.

He doth not say, talk of it, but walk in it. This precept is for course, not discourse. Love sits at the door of many men's lips, but hath no dwelling in the heart. We may say truly of that charity, it is not at home. A great man had curiously engraven at the gate of his palace the image of bounty or hospitality; the needy travellers with joy spying it, approach thither in hopeful expectation of succour; but still silence, or an empty echo, answers all their cries and knocks; for hospitality may stand at the gate, but there is none in the house. One among the rest (his hungry trust thus often abused) resolves to pluck down the image, with these words, if there be neither meat nor drink in the house, what needs there a sign? Great portals in the country, and coloured posts in the city, promise the poor beggar liberal relief, but they are often but images; *Muta et mutila signa*, dumb and lame signs; for charity is not at home, only the shadow without; *spe illectat inani*, gives fair and fruitless hopes.

We are too much wearied with these shadows of charity. Ambrose makes two parts of liberality; benevolence and beneficence (*Offic. lib. i. cap. 30*). Many will share the former, but spare the latter; they will wish some thing, but do nothing; they have open mouths, but shut hearts; soft words, but hard bowels. To these St John gives advice, "Let us not love in word nor in tongue, but in deed and in truth," 1 John iii. 18. Opposing works to words, verity to vanity. Verbal complements are not real implements; and with a little inversion of the philosopher's sense, the belly hath no cars. The starved soul delights not to hear charity, but to feel it. *Oculatæ mihi sunt manus*, the poor's hands have eyes; what they receive they believe. The gouty usurer hath a nimble tongue, and though he will not walk in love, he can talk of love; for, of all members, the tongue, *postrema senescit*, waxeth old last. Let a distressed passenger come to some of their gates, and he shall have divinity enough, but no humanity; wholesome counsel, but no wholesome food. They can afford them exhortation, but not compassion; charging their ears, but in no wise overcharging their bellies; they have Scripture against begging, but no bread against famishing. The bread of the sanctuary is common with them, not the bread of the buttery. If the poor can be nourished with the philosophical supper of good moral sentences, they shall be prodigiously feasted; but if the bread of life will not content them, they may be packing. But, saith St James, "If you say to the poor, depart in peace, be warmed, be filled; yet give them nothing needful to the body" (*James ii. 16*), your devotion profits not, neither them nor yourselves. There is difference betwixt breath and bread, between wording and working, between mere language and very sustenance.

The apostle chargeth us to walk, not to talk of love; one step of our feet is worth ten words of our tongues. The actions of pity do gracefully become the profession of piety. It is wittily observed, that the over-precise are so thwartingly cross to the superstitious in all things, that they will scarce do a good work, because an heretic doth it. That

whereas a Papist will rather lose a penny than a *pater noster*, these will rather give a *pater noster* than a penny. They are devout and free in anything that toucheth not their purses. Thus, with a shew of spiritual counsel, they neglect corporal comfort; and overthrow that by their cold deeds which they would seem to build up by their hot words. That the poor might well reply, More of your cost, and less of your counsel, would do far better.

Walk in Love.

Do not step over it, nor cross it, nor walk beside it, nor near it, but walk in it. The doctrine in full strength directs us to a constant embracing of charity. The whole course of our living must be loving; our beginning, continuance, end, must be in charity. Two sorts of men are here specially reprobable. Some

That seem to {Begin in *Charity*, but end not so.
 {End in *Charity*, that never walked so.

Some have had apparent beginnings of love, whose conclusion hath halted off into worldliness; whilst they had little, they communicated some of that little; but the multiplying their riches hath been the abatement of their mercies. Too many have verified this incongruence and preposterous observation, that the filling their purses with money hath proved the emptying their hearts of charity. As one observes of Rome, that the declination of piety came at one instant with the multiplication of metals. Even that clergy, that being poor, cared only to feed the flock; once grown rich, studied only to fill the pail. Ammianus Marcellinus saith of them that, *matronarum oblationibus ditabantur*, they were enriched by ladies' gifts. And hercupon, together with that unlucky separation of the Greek head from the Latin body, the empire began to dwindle, the Popedom to flourish. Now plenty is the daughter of prosperity, ambition of plenty, corruption of ambition. So *divitiæ veniunt, religioque fugit*, religion brings in wealth, wealth thrusts out religion.

To this purpose, and to prevent this ready evil, was God's charge by the pen of David. "If riches increase, set not your heart upon them," Psalm lxii. 10. For till they increase, there is less danger. But, saith one, *Societas quædam est, etiam omnis, vitiis et divitiis*. Wealth and wickedness are near of kin. *Nimia bonorum copia, ingens malorum occasio*. Plenty of goods lightly occasions plenty of evils. Goodness commonly lasts till goods come ; but condition of state alters condition of persons. How many had been good, had they not been great ! And as it was said of Tiberius, he would have made a good subject, but was a very ill king ; so many have died good servants that would have lived bad masters. God that can best fit a man's estate here, that it may further his salvation hereafter, knows that many a man is gone poor up to heaven, who rich would have tumbled down to hell. We may observe this in Peter, who being gotten into the high priest's hall, sits him down by the warm fire, and forgets his master, Mark xiv. 54. Before Peter followed Christ at the hard heels, through cold and heat, hunger and thirst, trouble and weariness, and promiseth an infallible adherence ; but now he sits beaking himself by a warm fire, his poor Master is forgotten. Thus his body grows warm ; his zeal, his soul, cold. When he was abroad in the cold, he was the hotter Christian ; now he is by the fire-side, he grows the colder. Oh the warmth of this world, how it makes a man forget Christ ! He that wants bread, pities them that be hungry ; and they that want fire have compassion of the poor, cold, and naked ; but the warmth and plenty of the world starves those thoughts. When the princes are at ease in Sion, they never "grieve for the affliction of Joseph," Amos vi. 6.

Whilst usury can sit in furs, ambition look down from his lofty turrets ; lust imagine heaven in her soft embracings ; epicureans study dishes and eat them ; pride study fashions and wear them ; the down-trodden poor, exposed to the bleak air, afflicted, famished, are not thought on. So easily are many that begun in love, put by riches out of the way ;

and made to forbear walking in charity, even by that which should enable their steps. Thus avarice breeds with wealth, as they speak of toads that have been found in the midst of great stones. Though the man of mean estate, whose own want instructs his heart to commiserate others, says thus with himself: If I had more goods, I would do more good; yet experience justifies this point, that many have changed their minds with their means, and the state of their purse hath foreshown the state of their conscience. So they have begun in the charity of the spirit, and ended in the cares of the flesh, Gal. iii. 3.

Every man hath a better opinion of himself than to think thus. As Hazael answered Elisha, when the good prophet told him with tears that he should burn the cities of Israel with fire, slay the inhabitants, rip up the women with child, and dash the infants against the stones. "Am I a dog, that I should do this horrid thing?" 2 Kings viii. 13. So you will not think, that being now mean, you relieve the distressed; if you were rich, that you would rob, spoil, defraud, oppress, impoverish them. O you know not the incantations of the world. It is a pipe that (beyond the siren's singing) makes many sober men run mad upon it. I have read of an exquisite musician, of whom it was reported that he could put men into strange fits and passions, which he would as soon alter again with varying his notes—inclining and compelling the disposition of the hearer to his strains. There was one that would make trial how he could affect him, daring his best skill to work upon his boasted composdness and resolution. The musician begins to play, and gave such a *lacrymæ*, so sad and deep a lesson, that the man fell into a dumpish melancholy, standing as one forlorn, with his arms wreathed, his hat pulled over his eyes, venting many mournful sighs. Presently the musician changeth his stroke into mirthful and lusty tunes, and so by degrees into jigs, crotchets, and wanton airs; then the man also changeth his melancholy into spritely humours, leaping and dancing as if he had been transformed into air. This passion lasting but with the note that moved it:

the musiciu riseth into wild raptures, masks, and antiques; whereupon he also riseth to shouting, hallooing, and such frantic passages, that he grew at last stark-mad. Such a charming power, said a worthy divine, hath the music of money and wealth, and such fits it works in a man's heart. First it takes him from peaccful settledness, and from great content in his little, and puts him into dumps; a miserable carking thoughtfulness how to scrape together much dirt. Next wheu he hath it, and begins with delight to suck on the dugges of the world, his purse, his barns, and all his, but his heart, full, he falls to dancing and singing *requiems*: "Soul, take thine easc, eat, drink, and be merry," Luke xii. 20. Then shall his table stand full of the best dishes, his cup of the purest wine, his back with the richest robes; and he conceits a kind of immortality in his coffers; he denies himself no satiety, no surquedry. But at last the world's bedlam music puts him into frenzy—he grows rampant. Runs into oppressions, extortions, depopulations, rapes, whoredoms, murders, massacres; spares not blood or friendship, authority nor vassalage, widow, orphan, prince, nor subject; *Nec haræ, nec Aræ*; neither poor man's cottage nor church's altar; yea, if the commonwealth had but one throat, as Nero wished of Rome, he would cut it. Oh the unpacifiable madness that this world's music puts those into who will dance after its pipe. For this cause, saith our apostle, continue in the charity thou hast begun; "Walk in love."—"Ye did run well, who did hinder you?" Gal. v. 7. Doth wealth keep you from charity? "This persuasion cometh not of him that calleth you," verse 8. God never meant when he gave you riches that you should then begin to be covetous. He did not for this purpose shew new mcrey to you that you should take away your old mercies from his.

There are others that seem to end in love, who never all their days walked in this heavenly path. They have a will lying by them, wherein they have bequeathed a certain legacy to the poor—something to such a church, or such an hospital. But this will is not of force till the testator be

dead, so that a man may say, though the will be ready, yet to will is not ready with them; for God shall not have it so long as they can keep it. These can wish with Balaam to die Christians, but they must live pagans. Having raised thousands out of their sacrilegious and inhospitable impropriations, they can bestow the dead hope of a little mite on the church. In memorial whereof the heir must procure an annual recitation, besides the monumental sculpture on the tomb. Be his life never so black, and more tenebrous than the vaults of lust, yet, said a reverend divine, he shall find a black prophet for a black cloak, that with a black mouth shall commend him for whiter than snow and lilies. Though his unrepented oppressions, unrestored extortions, and blood-drawing usuries, have sent his soul to the infernal dungeon of Satan, whose parishioner he was all his life; yet money may get him canonized a saint at Rome, and robe him with spotless integrity and innocence. So divers among them that lived *more latronum* (after the manner of felons), yet in death affected *cultum martyrum* (the character of martyrs). Hence epitaphs and funeral orations shall commend a man's charity, who never all his days walked two steps in love.

But it is in vain to write a man's charity in a repaired window, when his tyrannous life is written in the bloody and indelible characters of many poor men's ruin and overthrow. Nor can the narrow plaster of a little poor benevolence hide and cover the multitude of gaping wounds made by extortion and unmercifulness. No, God hates the sacrifice of robbery; "their drink offerings of blood will I not offer," said David (Ps. xvi. 4). The oblation that is made up of the earnings of the poor is an abomination, offending God's eye, and provoking his hand. First, restore the lands and goods of others injuriously or usuriously gotten; let not an unjust penny lie rotting on thy heap and heart; and then build hospitals, repair ruined holy places, produce the fruits of mercy, walk in love. Otherwise it is not smooth marble and engraven brass, with a commending epitaph, that can any more preserve the name from rotten putrefaction than

the carcase. But for all that, the memory shall stink above ground, as the body doth under it. It is a desperate hazard, that a wicked man by a charitable will shall make amends for all ; whereas, commonly an usurer's testament is but a testimony of his lewd life. There is small hope that they end in charity, who would never walk in love.

There be others that cannot walk in love, through a double defect, either of eyes or of feet. Some

Have { Feet, but want Eyes.
 { Eyes, but want Feet.

1. Some have the feet of affections, but they lack eyes, and so cannot descry the true and perfect way of love. Indeed, no man can find it without God. "Shew me thy ways, O Lord ; teach me thy paths," Psal. xxv. 4. For it is He that directs "sinners and wanderers to the way," ver. 8. These want him, that should "lead them by the way that they should go," Isa. xlviii. 17. They think that by building up a ladder of good works, their souls shall, on meritorious rounds, climb up to heaven. They cannot distinguish between *viam regni* (the way to the kingdom), and *causam regnandi* (the cause why it is inherited.) They suppose if they relieve seminaries, fast Lents, keep their numbered orisons, prodigally sacrifice their blood in treasons for that Roman harlot, this is *via dilectionis*, the way of love. So the silly servant, bidden to open the gates, set his shoulders to them, but with all his might could not stir them ; whereas another comes with the key, and easily unlocks them. These men, so confident in their good works, do but set their shoulders to heaven's gates, alas, without comfort ; for it is the key of faith that only opens them. These have nimble feet, forward affections, hearts workable to charity, and would walk in love if they had eyes. Therefore let us pray for them. "Cause them to know the way, O Lord, wherein they should walk," Psal. cxliii. 8.

2. Others have eyes, but they want feet ; they understand the way of love, but they have no affection to walk in

it. They know that false measures, foresworn valuations, adulterated wares, smooth-cheeked circumventions, painted cozenages, malicious repinings, denied succours, are all against love. *Noscunt et poscunt*; they know them, but they will use them. They know that humbleness, kindness, meekness, patience, remission, compassion, giving and forgiving; actual comforts, are the fruits of love. *Norunt et nolunt*; they know it, but they will none of it. These know, but walk not in love. It is fabled that a great king gave to one of his subjects, out of his own mere favour, a goodly city, happily replenished with all treasures and pleasures. He does not only freely give it, but directs him the way, which keeping, he should not miss it. The rejoiced subject soon enters on his journey, and rests not till he comes within the sight of the city. Thus near it, he spies a great company of men digging in the ground, to whom approaching, he found them casting up white and red earth in abundance. Wherewith his amazed eyes growing soon enamoured, he desires a participation of their riches. They refuse to join him in their gains, unless he will join himself in their pains. Hereupon he falls to toiling, digging, and delving, till some of the earth falls so heavy upon him, that it lames him, and he is able to go no further. There he dies in the sight of that city, to which he could not go for want of feet, and loseth a certain substantial gift for an uncertain shadow of vain hope.

You can easily apply it. God, of his gracious favour, not for our deserts, gives man, his creature, a glorious city, even that whose "foundations are of jasper, sapphire, and emerald," &c. Rev. xxi. 19. He doth more, directs him in the way to it: Go on this way; walk in love. He begins to travel, and comes within the sight of heaven; but by the way he spies worldlings toiling in the earth, and scraping together white and red clay, silver and gold, the riches of this world. Hereof desirous, he is not suffered to partake, except he also partake of their covetousness and corrupt fashions. Now, Mammon sets him on work to dig out his own damnation (*Effodiuntur opes irritamēta malorum*, Me-

tam) ; where, after a while, this gay earth comes tumbling so fast upon him, that his feet be maimed, his affections to heaven lost, and he dies short of that glorious city, which the King of heaven purchased with his own blood, and gave him. Think of this, ye worldlings, and seeing you know what it is to be charitable, put your feet in this way ; *Walk in love.*

There be yet others whose whole course is every step out of the way to God, who is love ; and they must walk in love that come unto him.

1. There is a path of lust ; they err damnably that call this the way of love. They turn a spiritual grace into a carnal vice ; and whereas charity and chastity are of a nearer alliance than sound, these debauched tongues call uncleanness love. Adultery is a cursed way, though a much coursed way ; for a whore is the highway to the devil.

2. There is a path of malice, and they that travel in it are bound for the enemy. Their evil eye is vexed at God's goodness, and their hands of desolation would undo his mercies. Other men's health is their sickness ; others' weal their woe. The Jesuits and their bloody proselytes are pilgrims in this way. We know by experience the scope of their walks. Their malice was so strong as *savire in saxa* ; but they would turn Jerusalem *in acervum lapidum*, into a heap of stones. Yea, such was their rage, that *nil reliqui fecerunt, ut non ipsis elementis fieret injuria* ; they spared not to let the elements know the madness of their violence. They could not draw fire from heaven (their betters could not do it in the days of Christ on earth) ; therefore they seek it, they dig it from hell.

Here was malicious *walking*.

3. There is a counterfeit path ; and the travellers make as if they walked in love, but their love is dissimulation, 1 John iii. 18. It is not *dilectio vera*, true love, which Saint John speaks of ; nor *dilectio mera* (mere love), as Luther ; not a plain-hearted love. They will cozen you unseen, and then, like the whore in the Proverbs (xxx. 20), wipe their mouths ; and it was not they. Their art is, *alios pellere aut tollere*, to give

others a wipe or a wound; and, Judas-like, they salute those with a kiss against whom they intend most treason.

4. There is a way directly cross to love, which neither obeys God (for love keeps the commandments) nor comforts man; for love hath compassion on the distressed. These have feet swift enough, but "swift to shed blood. Destruction and misery are in their ways," Rom. iii. 5. They are in Zedechiah's case (2 Kings xxv. 7), both their eyes are put out, and their feet lamed with the captive-chains of Satan; so easily carried down to his infernal Babylon.

These are they that "devour a man and his heritage," Mic. ii. 2. Therefore Christ calls their riches, not *τὰ ὕλη*, but *τὰ ἐνὸντα*, things within them, as if they had swallowed them down into their bowels. The phrase is used by Job, "He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly," Job xx. 15. When this vomit is given them, you shall see strange stuff come from them. Here the raw and undigested gobbets of usury; there the mangled morsels of bloody oppressions; here five or six inappropriate churches; there thousand acres of decayed tillage; here a whole casket of bribes; there whole houses and patrimonies of undone orphans; here an enclosure of commons; there a vastation of proper and sanctified things. Rip up their consciences, and this is the stuffing of their hearts.

These walk cross to the cross of Christ; as Paul saith, they are enemies, cursed "walkers," Phil. iii. 18. Whereupon we may conclude with Bernard, *Periculosa tempora jam non instant, sed extant* (De confiderat. lib. 1), the dangerous times are not coming, but come upon us. The cold frost of indevotion is so general, that many have benumbed joints; they cannot walk in love. Others so stiff and obdurate, that they will meet all that walk in this way, and with their turbulent malice, strive to jostle them out of it. Therefore David prays, "Preserve me from the violent men that have purposed to overthrow my goings," Psal. cxv. 4. Let us then, upon this great cause, use that deprecation in our Litany, "From pride, vain-glory, and hypocrisy; from

envy, hatred, malice, and all uncharitableness, good Lord deliver us."

I am loath to give you a bitter farewell, or to conclude with a menace. I see I cannot, by the time's leave, drink to you any deeper in this cup of charity. I will touch it once again, and let every present soul that loves heaven pledge me ; *Walk in love.*

The way to life everlasting is love ; and he that keeps the way is sure to come to the end. " We know that we have passed from death to life, because we love the brethren," 1 John iii. 14. For these are the works of mercy, charity, piety, and pity, so much commended in the Scriptures, and by the Fathers, with so high titles, because they are the appointed way wherein we must walk, and whereby we must " work out our own salvation." Therefore, the apostle claps in the neck of good works ; " laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," 1 Tim. vi. 19. Thereby we lay the ground of salvation in our consciences, and take assured hold of eternal life. He that goes on in love shall come home to life.

This comforts us ; not in a presumption of merit, but in confident knowledge that this is the way to glory ; wherein, when we find ourselves walking, we are sure we are going to heaven : " and sing in the ways of the Lord, Great is the glory of the Lord," Psal. cxxxviii. 5. Now, therefore, " put on (as the elect of God, holy and beloved), bowels of mercy, kindness, humbleness of mind," &c. Col. iii. 12. As you claim any portion in those gracious blessings, election, sanctification, and the love of God ; as you would have the sweet testimony of the Spirit that you are sealed up to the day of redemption, " put on mercy, kindness, meekness, long suffering ;" let them be as robes to cover you all over ; yea, " bowels of mercies ;" let them be as tender and inward to you as your most vital parts. Lay forbearance and forgiveness as dear friends in your bosoms. Depart from iniquity ; for " the high way of the upright is to depart from evil ; and he that keepeth his way, preserveth his soul,"

Prov. xvi. 17. And, "above all these things, put on charity, which is the bond of perfectness," Col. iii. 14. Walk in love. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God," Gal. vi. 16. Amen.

LOVE'S COPY;

OR,

THE BEST PRECEDENT OF CHARITY.



"As Christ loved us."—*Ephes. v. 2.*

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"As Christ loved us,"—*Ephes. v. 2.*

WE distinguished the whole verse into a *Canon* and a *Crucifix*. The canon consisted of a precept and a precedent. Love is the subject, and it is both commanded and commended. Commanded in the charge, which you have heard. Commended in the example, which you shall hear. I determined my speech with the precept, *Walk in love*. The precedent or pattern remains to be propounded and expounded; *As Christ loved us*. Every word is emphatical; and there be four, signifying four several natures.

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|------|---|---|---|--------------|---|---|---|
| Here | { | 1. <i>As</i> 2. <i>Christ</i> 3. <i>Loved</i> 4. <i>Us</i> | } | is a word of | { | 1. Quality. 2. Majesty. 3. Mercy. 4. Misery. | } |
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Two of these words be *vincula* or *media*, words that join and unite other things; *sicut* and *dilexit*, *as* and *loved*. *As* directs our love to God and man, by the exemplified rule of Christ loving us. *Walk in love* to others, as Christ loved us. *Loved* is that blessed reconciling nature whereby God's good greatness descends to our bad baseness, and the just gives to the unjust salvation. For what other nature but mercy could reconcile so high majesty and so low misery!

As, according to Zanchius' observation on this place, is a note of *quality*, not *equality*; of similitude, not of comparison. We must love others *as* Christ loved us. *As*, for the manner, not for the measure. "His love was strong as death" (Cant. viii. 6); for to the death he loved us. It was a bright and clear fire; many waters could not quench it; yea, water and blood could not put it out. "God so loved the world" (John iii. 16), so freely, so fatherly, so fully, as no tongue can tell, no heart think. "The love of Christ passeth knowledge," Ephes. iii. 19. To think of equalling this love would be an impossible presumption. Our love is inconstant, weak, a mingled, and often a mangled love, mingled with self-love, and mangled with the wounding affections of the world. Our love is faint, his strong; ours fickle, his constant; ours limited, his infinite. Yet we must follow him so fast as we can, and so far as we may; *Walking in love, as he loved us.*

His walking in love was strange and admirable; he took large steps; from heaven to earth, and from earth to heaven. As Bernard on that speech of the church concerning her Beloved, "Behold, he cometh leaping upon the mountains, skipping upon the hills," Cant. ii. 8. He leaps from heaven to the virgin's womb, from the womb to a manger, from the manger to Egypt, from Egypt to Judah, from thence to the temple, from the temple up to the cross, from the cross down to the grave, from the grave up to the earth, and from the earth up to the highest glory. And he shall yet have another leap, from the right hand of his Father to judge quick and dead.

These were great jumps, and large paces of love. When he made but one stride from the clouds to the cradle, and another from the cradle to the cross, and a third from the cross to the crown. To come from the bosom of his immortal Father, to the womb of his mortal mother, was a great step. From the lowest hell, or depth of his humiliation, to the highest heaven or top of his exaltation, was a large pace.

We cannot take such large steps, nor make such strides. These leaps are beyond our agility, our ability. Yet we must

follow him in love; stepping so far as we can, and walking so fast as we may. Follow we carefully and cheerfully; though *non passibus æquis* (at a great distance behind). The father, that takes his young son into the field with bows and shafts, and bids him shoot after him, doth not expect that the child should shoot so far as he, but so far as he can. Though we cannot reach Christ's mark, yet "if there be a willing mind, it is accepted according to that a man hath, not according to that he hath not," 2 Cor. xiii. 12. Now, this particle *as*, is not barely similitudinary, but hath a greater latitude; and serves

To $\left\{ \begin{array}{l} \text{Confine} \\ \text{Define} \\ \text{Refine} \end{array} \right\}$ the $\left\{ \begin{array}{l} \text{Measure} \\ \text{Matter} \\ \text{Manner} \end{array} \right\}$ of our Imitation.

1. This *Sicut* confines

our imitation, and limits it to that circumference, which the present rule or compass gives it. We may not follow Christ in all things, but in this thing; *Love, as* he loved us. Our imitation hath a limitation, that it may not exorbitantly start out of the circle. There are special works which God reserves to himself, and wherein he did never command, or commend man's following; but rather strikes it down as presumption. His power, his majesty, his wisdom, his miracles, cannot without a contumacious ambition be aimed at. When Lucifer aspired to be like God in majesty, he was thrown out of heaven. When Adam contended to be like God in knowledge, he was cast out of Paradise. When Nebuchadnezzar arrogated to be like God in power, he was expulsed his kingdom. When Simon Magus mounted to be like God in working miracles, and to fly in the air, he was hurled down, and broke his neck. God must not be imitated in his finger, in his arm, in his brain, in his face, but in his bowels. Not in the finger of his miracles, nor in the arm of his power, nor in the brain of his wisdom, nor in the face of his Majesty, but in the bowels of his mercy. "Be ye merciful, as your heavenly Father is merciful," Luke vi. 36. And saith Paul, "put on the bowels of mercy," Col. iii. 13,

as Christ put them on ; forbear, forgive, walk in love, as he loved us. Neither angel nor man did ever, or shall ever, offend in coveting to be like God, in love, grace, mercy, goodness. So that this *sicut* excludes his miracles, and directs us to his morals. *Walk in love, as, &c.*

2. This *Sicut* defines

what our love should be, as Christ was to us. Now, his love to us had an infinite extension, and is past the skill of men or angels to describe. Yet because this is the perfect copy of our imitation, and the infallible rule whereby we must square our charity, I must, according to my shallow power, wade a little into this infinite and boundless sea. I will only note four sweet streams of life in his love. It

$$\text{Was } \left\{ \begin{array}{l} \text{Holy} \\ \text{Hearty} \\ \text{Kind} \\ \text{Constant} \end{array} \right\} \text{Sine } \left\{ \begin{array}{l} \text{Merito.} \\ \text{Modo.} \\ \text{Despectu.} \\ \text{Defectu.} \end{array} \right.$$

1. *Holy.*

The love of Jesus to us was *Sancta et sanctificans dilectio* (a sanctified and sanctifying love) ; a love holy formally in itself ; and holy effectively, in making those holy on whom it was set. He gave himself to us, and for us, and gave us a faith to receive and embrace him. *Sine quo nec dilecti, nec diligentes fuisset.* Without whom we neither could have received love, nor returned love. Now his love did not only extend to our bodies' health, but to our soul's bliss. So he loved us, that he saved us.

Our love should likewise be holy and whole, desiring not only our brother's external welfare, but much more his internal, his eternal blessedness. He that pities not a famished body, deserves justly the name of unmerciful man ; but he that compassionates not an afflicted conscience, hath much more a hard heart. It is an usual speech of compassion to a distressed man ; alas, poor soul ; but this same alas, poor soul, is for the most part mistaken. Neither the pitier nor the pitied imagines the soul pitiable. Very humanity teach-

eth a man to behold an execution of thieves and traitors with grief, that men to satisfy their malicious or covetous affections, should cut off their own lives with so infamous a death. But who commiserates the endangered soul, that must then enter into an eternal life or death?

The story of Hagar with her son Ishmael is set down by so heavenly a pen, that a man cannot read it without tears. She is "cast out of Abraham's house with her child; that might call her master father," Gen. xxi. 14. Bread and water is put on her shoulder, and she wanders into the wilderness; a poor relief for so long a journey, to which there was set no date of returning. Soon was the water spent in the bottle; the child cries for drink to her that had it not; and lifts up pitiful eyes, every glance whercof was enough to wound her soul; vents the sighs of a dry and panting heart; but there is no water to be had, except the tears that ran down from a sorrowful mother's eyes could quench the thirst. Down she lays the child under a shrub, and went as heavy as ever mother parted from her only son, and sate her down upon the earth, as if she desired it for a present receptacle of her grief. Of her self, a good way off, saith the text, as it were a bow-shot, that the shrieks, yellings, and dying groans of the child might not reach her ears; crying out, let me not see the death of the child. Die she knew he must, but as if the beholding it would rend her heart, and wound her soul, she denies those windows so sad a spectacle; "let me not see the death of the child. So she lift up her voice and wept." Never was Hagar so pitiful to her son Ishmael, as the church is to every Christian. If any son of her womb will wander out of Abraham's family, the house of faith, into the wilderness of this world, and prodigally part with his "own mercy" (John ii. 3) for the gawdy, transient vanities thereof, she follows, with entreaties to him, and to heaven for him. If he will not return, she is loath to see his death; she turns her back upon him, and weeps. He that can with dry eyes and unrelenting heart behold a man's soul ready to perish, hath not so much passion and compassion as that Egyptian bondwoman.

2. *Hearty.*

The love of Christ to us was hearty ; not consisting of shews and signs, and courtly compliments, but of actual, real, royal bounties. He did not dissemble love to us when he died for us. *Exhibitio operis, probatio amoris* : (the manifestation of his works was the demonstration of his love). He pleaded by the truest and most undeniable argument,—demonstration. “I love you ;” wherein ? “I give my life for you.” *Tot ora, quot vulnera ; tot verba, quot verbera*. So many wounds, so many words to speak actually his love ; every stripe he bore gave sufficient testimony of his affection. His exceeding rich gift shews his exceeding rich love. This heartiness must be in our love, both to our Creator and to his image.

1. To God ; so he challengeth thy love to be conditioned : with thy heart, with all thy heart. And this, saith Christ, is *primum et maximum mandatum* : “the first and the greatest commandment,” Matt. xxii. 38. The first, *Quasi virtualiter continens reliqua* (Marlorat) ; as mainly comprehending all the rest. For he that loves God with all his heart, will neither idolatrize nor blaspheme, nor profane his Sabbaths ; no, nor wrong his creatures. The *greatest*, as requiring the greatest perfection of our love (*Arctius*). This then must be a *hearty* love,—not slow, not idle, but must shew itself. *Et properando et operando* ; in ready diligence, in fruitful and working obedience. There are many content to love God a little, because he blesseth them much. So Saul loved him for his kingdom. These love God *pro seipsis*, not *præ seipsis* : for themselves, not before themselves. They will give him homage, but not fealty ; the calves of their lips, but not the calves of their stalls. If they feast him with venison, part of their imparked riches, which is dear to them ; yet it shall be but rascal deer, the trash of their substance. They will not feast him with the hart, that is the best deer in their park.

2. To man, whom thou art bound to love as thyself ; where, say some, *as* is but a *tim* not a *tantum* : (like in mode, not in measure). *As* thyself, not *as much* as thyself

As for the *mandet*, not for the measure. But this is certain, true love begins at home, and he cannot love another soundly that primarily loves not himself. And he that loves himself with a good heart, with the same heart will love his brother. *In quo seipsum, et propter quod seipsum* (Jacob. de Vorag. in Luc. x. Scrm. 2): In that manner, and for that cause that he loves himself. This then commands the same love, if not the same degree of love, to thy brother, that thou bearest to thyself.

This hearty love is hardly found. More is protested now than in former times, but less done. It is wittily observed, that the old manner of saluting was to take and shake one another by the hand. Now we lock arms, and join breasts, but not hearts. That old handful was better than this new armful. Our eringes and complimental bowings promise great humility, but the smothered vermin of pride lies within. We have low looks and lofty thoughts. There are enough of those "which speak peace to their neighbours, but mischief is in their hearts," Psal. xxviii. 3; whose smooth habits do so palliate and ornamentally cover their poison, as if they did preserve mud in crystal. The Romans usually painted Friendship with her hand on her heart, as if she promised to send no messenger out of the gate of her lips but him that goes on the heart's errand. Now we have studied both textures of words, and pretextures of manners, to shroud dishonesty; but one ounce of real charity is worth a whole talent of verbal. He loves us best that does for us most. Many politicians (and the whole world now runs on the wheels of policy) use their lovers as ladders, their friends as scaffolds. When a house is to be erected, they first set up scaffolds, by which they build it up; the house finished, down pull they the scaffolds, and throw them into the fire. When the covetous or ambitious man hath his turn served by others, either for his advancing or advantaging, for gain or glory, he puts them off with neglect and contempt. The house is built, what care they for the scaffold? The feat is wrought, let the wise and honest helpers be prisoned or poisoned, sink

or swim, stand or perish. Nay, it is well if they help not those down that helped them up.

3. *Kind.*

The apostle makes kindness one essential part of our love (Col. iii. 12); deriving it from Christ's example, who was kind to us, both in giving us much good and forgiving us much evil. And God commendeth, yea commandeth, the inseparable neighbourhood of godliness and brotherly kindness. "Add to your godliness brotherly kindness," 2 Pet. i. 7. For there is no piety towards God where there is no kindness to our brother. Now Christ's kindness to us consisted in

Two excellent effects. { *Corrigendo* (in correcting).
 { *Porrigendo* (in bestowing).

1. In correcting our errors, directing and amending our lives. *Non minima pars dilectionis est, reprehendere dilectum*: it is no small part of kindness to reprove him thou lovest. Therefore God saith, "Thou shalt reprove thy brother, and not hate him in thy heart." A loving man will chide his erring friend; and he that does not, hates him in his heart. *Sic vigilet tolerantia, ut non dormiat disciplina* (Aug. de Verbis Apost. Serm. 22): So let patience watch, that discipline sleep not. This was David's desire, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head," Psal. cxli. 5. Our Saviour took this course, but he was pitiful in it; not "breaking the bruised reed, nor quenching the smoking flax," Matth. xii. 20. He was not transported with passion, but moved with tender compassion and merciful affection. "He was moved with compassion toward the people, seeing them as sheep without a shepherd," Mark vi. 36. "As a father pitieth his children, so the Lord pitieth them that fear him," Psal. ciii. 13. And children are vis-

cera parentum, saith Jerome (In Epist. Paul ad Philem.); the very bowels of the parents. Therefore his bowels yearned within him when he saw the weakly blind led by the wilfully blind, and he instructed them. It is no small mercy in a father to correct his erring child.

This is one office of love almost quite forgotten in the world. Our eyes and ears are conscious of many horrid sins, whereof we make also our souls guilty by our silence. Like camelions, we turn to the colour of our company. Oppressions that draw blood of the commonwealth, move us not. Oaths that totter the battlements of heaven, wake us not. O where is our kindness! whilst we do not reprove, we approve these iniquities. He is conscious of secret guiltiness that forbeareth to resist open iniquity (Greg). Thou sayest it is for love's sake thou sparest reprehension. Why, if thou love thy friend, thou wilt gently rebuke his faults. If thou love thy friend never so dearly, yet thou oughtest to love truth more dearly. Let not then the truth of love prejudice the love of truth.

2. *In Porrigendo*, reaching forth to us his ample mercies: "Giving us richly all things to enjoy," 1 Tim. vi. 17. Where the apostle describes God's bounty, that he

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| Gives | { | Freely. |
| | | Fully. |
| | | Universally. |
| | | Effectually. |

1. Freely. He gives without exchange; he receives nothing for that he gives. Ungodly men have honour, wealth, health, peace, plenty. Their bellies are filled with his treasure, and they do not so much as return him thanks. His sun shines, his rain falls on the unjust and ungrateful man's ground. Man when he gives, *et respicit et recipit gratitudinem*, both expects and accepts thanks and a return of love. God hath not so much as thanks. For the good they are indeed grateful; but this *gratia grati* (grace to be grateful), is *gratia gratificantis* (grace bestowed). God gives them

this grace to be thankful, and they may bless him that he stirs them up to bless him.

2. Fully and richly, as becomes the greatest king. A duke, at the wedding-feast of his daughter, caused to be brought in thirty courses, and at every course gave so many gifts to each guest at the table, as were dishes in the course. And I have read of a queen that feasted her guests with wines brewed with dissolved precious stones, that every draught was valued at an hundred crowns. Here was royal entertainment ; but this was but one feast. Such bounty continued would quickly consume the finite means of any earthly prince. Only God is "rich in mercy," Eph. ii. 4. His treasury fills all the world, without emptying, yea impairing or abating itself.

3. Universally ; all things. The king hath his crown, the great man his honour, the mighty his strength, the rich his wealth, the learned his knowledge, the mean man his peace ; all at his gift. He opens his hand wide, he sparseth abroad his blessings, and fills all things living with his plenteousness.

4. Effectually ; he settles these gifts upon us. As he gave them without others, so others without him shall never be able to take them away. As he created, so he conserveth the virtues ; strength in bread, warmth in clothes, and gives wine and oil their effective cheerfulness.

Be thou so kind as this holy and heavenly pattern, not aiming at the measure which is inimitable, but levelling at the manner which is charitable. Like Job, who used not to "eat his morsels alone" (Job xxxi. 17) ; neither to deny his "bread to the hungry," nor the "fleece of his flock" to the cold and naked. Let thy stock of kindness be liberal, though thy stock of wealth be stinted. Give *omni petenti*, though not *omnia petenti* ; as that Father excellently.

4. Constant.

For with Christ is no variableness, "no shadow of change" (Jam. i. 17) ; but "whom he once loves, he loves for ever," John xiii. 1. Fickleness is for a Laban, whose "counte-

nance will turn away from Jacob" (Gen. xxxi. 2), and his affection fall off with his profit. I have read of two entire friends well deserving for their virtues, that when the one was promoted to great wealth and dignity, the other neglected in obscurity; the preferred, though he could not divide his honour, yet shared his wealth to his old companion. Things so altered, that this honoured friend was falsely accused of treachery, and by the blow of suspicion, thrown down to misery; and the other, for his now observed goodness, raised up to a high place; where now he requites his dejected friend with the same courtesy, as if their minds had consented and contended to make that equal which their states made different. O for one drachm of this immutable love in the world! Honours change manners; and we will not know those in the court who oftentimes fed us in the country; or if we vouchsafe to acknowledge them as friends, we will not as suitors. Hereon was the verse made:—

Quisquis in hoc mundo cunctis vult gratus haberi:
Det, capiat, quærat, plurima, pauca, nihil.

He that would be of worldly men well thought,
Must always give, take, beg, much, little, nought.

Men cannot brook poor friends. This inconstant charity is hateful, as our English phrase premonisheth—love me little, and love me long.

3. This *Sicut* (so as) refines

our love. "Walk in love, as Christ loved us;" where *as* is not only similitudinary, but casual. "Love, because Christ loved us" (1 John iv. 19), for this cause, as after this manner; which serves to purify our love, to purge it from corruption, and to make it perfect. *Dilectio Dei nos facit et diligibiles et diligentes*: the love of God makes us both such as God can love, and such as can love God. For it is the love of Christ to us that works a love to Christ in us. A man will ever love that medicine that hath freed him from some desperate disease. Christ's love hath healed us of all our sores and sins; let us honour and love this medicine,

compounded of so precious simples, water and blood. And let us not only affectionately embrace it ourselves, but let us invite others to it; "Come and hearken all ye that fear God, and I will declare what he hath done for my soul," Psal. lxvi. 16.

CHRIST.—I have been so punctual in this word of quality, that I can but mention the rest. The word of majesty is Christ, who being Almighty God, co-equal and co-eternal with the Father and the Spirit, took on him our nature, and was *factus homo, ut pro homine pacaret Deum*: God was made man, that for man he might appease God. Thus did so great a majesty stoop low for our love: *Non exuendo quod habuit, sed induendo quod non habuit*: not by loosing what he had, but by accepting what he had not, our miserable nature. *Ipsæ dilexit nos, et tantus et tantum, et gratis tantillos et tales* (Bern. Tract. de diligendo Deo). He that was so great, loved so greatly us that were so poor and unworthy, freely.

LOVED is that word of mercy, that reconciles so glorious a God to so ungracious sinners. The cause which moved Christ to undertake for us, was no merit in us, but mere mercy in him. He loved us, because he loved us; in our creation, when we could not love him; in our redemption, when we would not love him. Loved us, not but that he loveth us still. But the Apostle speaks in this time, to distinguish the love wherewith he now loveth us, from that whereby he once loved us. "For if, when we were enemies, we were reconciled to God by his death: much more being reconciled, we shall be saved by his life," Rom v. 10. Though it be also true, that "from everlasting he loved us," Jer. xxxi. 13.

Us is the word of misery; *Us* he loved that were so wretched. The word is indefinite; *us, all us*. *Us* be we never so unworthy; *all us*, be we never so many.

1. *Us* that were unworthy of his love, from whom he expected no correspondence. That he loved the blessed

angels was no wonder, because they with winged obedience execute his hests, "and do his word," Psalm ciii. 20. Yea, that he loved his very reasonless and insensible creatures, is not strange; for "fire and hail, snow and vapour, stormy wind and tempest, fulfil his word," Psalm cxlviii. 8. But to love us, that were "weak, ungodly, sinners, enemies," (Rom. v. 6-10); weak, no strength to deserve; ungodly, no pity to procure; sinners, no righteousness to satisfy; enemies, no peace to atone: for we hated him, and all his; "ye shall be hated of all men for my name's sake," Matth. x. 22;—to love such us, was an unexpectable, a most merciful love. He that wanted nothing, loved us that had nothing; immortal eternity loved mortal dust and ashes. Oh if a man had *ora mille fluentia melle* (a thousand tongues distilling honey), yea, the tongues of angels, he could not sufficiently express this love. "So God loved the world" (John iii. 16): *mundum immundum*, the unclean world; that not only not "received him" (John i. 11), but even crucified and killed him.

2. All of us, without exception of persons. This is the "Lamb of God which taketh away the sins of the world," John i. 29. The Gospel proclaims an universal *si quis*; "whosoever believes, and is baptized, shall be saved." *Qui seipsum excipit, seipsum decipit*: he that excepts himself, beguiles his own soul. Hence I find three inferences observable, which I will commend to your consciences, and your consciences to God.

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| <i>Dilecti</i> | } | <i>diligamus.</i> | { | Loved. | } | Let us love. |
| <i>Dilectos</i> | | | | Loved ones. | | |
| <i>Diligentes</i> | | | | The loving. | | |

1. We are loved ourselves, therefore let us love. He that bids us love, loved us first. "This is my commandment, that ye love one another." Why? "As I loved you," John xv. 12. *Non aliud jussit, quam gessit*: he chargeth us with nothing in precept which he performed not in practice. Therefore, *si tardi sumus ad amandum, non tardi*

simus ad redamandum: though we have not been forward to love first, let us not be backward to return love. *Dilecti diligite*. "If God so loved us, we ought also to love one another," 1 John v. 11. *Magnus amoris amor*: (great is the love of love); and the sole requital which God requires for his rich love, is our poor love; that only may love him, but have nothing to give him that is not his.

2. They are beloved whom thou art charged to love. He that bids us love others, loves them himself. It is fit we should love those whom Christ loves. If thou love Christ, thou art bound to love others, because he loves them; yea, with that very same love wherewith he loves thee. Therefore *dilectos diligamus*: (let us love the loved ones.)

3. They also love God, whom God commands thee to love. The love of Christ is so shed abroad into all Christians' hearts, that they unfeignedly affect Jesus their Saviour. They loved him whom thou lovest, therefore love them. It is fit we should love them highly that love God heartily. Therefore *diligentes diligamus*: (the loving let us love.)

Thus you have heard love's walk or race; now, then, saith Paul, "So run that you may obtain." I will end with an apologue, an epilogue, a parable. Charity, and certain other rivals, or indeed enemies, would run a race together. The prize they all ran for was Felicity; which was held up at the goal's end by a bountiful lady called Eternity. The runners were Pride, Prodigality, Envy, Covetousness, Lust, Hypocrisy, and Love. All the rest were either diverse or adverse neighbours or enemies to Charity. I will herald-like shew you their several equipage, how they begin the race and end it.

1. Pride, you know, must be foremost; and that comes out like a Spaniard, with daring look, and a tongue thundering out bravcs, mounted on a spirited jennet named Insolence. His plumes and perfumes amaze the beholders' eyes and nostrils. He runs as if he would overthrow giants and dragon; yea, even the great Red-dragon, if he encountered him; and with his lance burst open heaven gates.

But his jennet stumbles, and down comes Pride. You know how wise a king hath read his destiny: "Pride will have a fall."

2. The next is Prodigality; and because he takes himself for the true Charity, he must be second at least. This is a young gallant, and the horse he rides on is Lnxury. He goes a thundering paece, that you would not think it possible to overtake him; but before he is got a quarter of the way, he is spent, all spent, ready to beg of those that begged of him.

3. Envy will be next, a lean meagre thing, full of malicious mettle, but hath almost no flesh. The horse he rides on is Malcontent. He would in his journey first cut some thousand throats, or powder a whole kingdom, blow up a state, and then set on to heaven. But the hangman sets up a gallows in his way, wherewith he runs full butt, and breaks his neck.

4. Then comes sneaking out Covetousness, a hunger-starved usurer, that sells wheat and eats beans; many men are in his debt, and he is most in his own debt; for he never paid his belly and back a quarter of their dues. He rides on a thin hobbling jade called Unconscionableness, which, for want of a worse stable, he lodgeth in his own heart. He promiseth his soul to bring her to heaven; but tarrying to enlarge his barns, he lost opportunity and the prize of salvation; and so fell two blows short—Faith and Repentance.

5. Lust hath gotten on Love's cloak, and will venture to run. A leprous wretch, and riding on a trotting beast, a he-goat, was almost shaken to pieces. Diseases do so cramp him, that he is fain to sit down with *Væ misero*: (alas! wretch that I am); and without the help of a good doctor or a surgeon, he is like never to see a comfortable end of his journey.

6. Hypocrisy is glad that he is next to Charity; and persuades that they two are brother and sister. He is horsed on a halting hackney (for he does but borrow him) called Dissimulation. As he goes, he is offering every man his hand,

but it is still empty. He leans on Charity's shoulder, and protests great love to her ; but when she tries him to borrow a little money of him for some merciful purpose, he pleads he hath not enough to serve him to his journey's end. He goes forward like an angel, but his trusted horse throws him, and discovers him a devil.

7. The last named, but first and only that comes to the prize at the goal's end, is Charity. She is an humble virtue, not mounted as other racers, but goes on foot. She spares from her own belly to relieve those poor pilgrims that travel with her to heaven. She hath two virgins that bear her company ; Innocence and Patience. She does no hurt to others—she suffers much of others ; yet was she never heard to curse. Her language is blessing, and she shall for ever inherit it. Three celestial graces, Glory, Immortality, and Eternity, hold out a crown to her. And when Faith and Hope have lifted her up to heaven, they take their leave of her ; and the bosom of everlasting Mercy receives her.

GOD'S BOUNTY;

OR,

THE BLESSINGS OF BOTH HIS HANDS.

"Length of days is in her right hand; and in her left hand, riches and honour."—
Prov. iii. 16.

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By Wisdom here we understand the Son of God, the Saviour of man. In the first to the Corinthians he is called the "Wisdom" of God (1 Cor. i. 24). "In him are hid all the treasures of wisdom and knowledge," Col. ii. 3.

Wisdom is formerly commended for her beauty—here for her bounty. "Length of days is in her right hand ; in her left riches and honour." Conceive her a glorious queen sitting on a throne of majesty, and calling her children about her to the participation of those riches which from everlasting she had decreed them.

Not to travel far for distribution, the parts of this text are as easily distinguished as the right hand from the left. Here be two hands, and they contain two sorts of treasures. The right hand hath in it *length of days* ; the left, *riches and honour*.

The right hand

is upon good reason preferred, both for its own worth whereby it excels, and for the worth of the treasure which it contains. It hath ever had the dignity as the dexterity.

Length of days

is the treasure it holds. This cannot be properly understood of this mortal life ; though the sense may also stand

good with such an interpretation. "For by me," saith Wisdom, "thy days shall be multiplied ; and the years of thy life shall be increased," Prov. ix. 11. Wisdom is the mother of abstinence, and abstinence the nurse of health ; whereas voluptuousness and intemperance (as the French proverb hath it) dig their own grave with their teeth.

But all a man's wisdom cannot keep him still alive. "The wise man dieth as the fool," saith Solomon, Eccles. ii. 16. And the father of Solomon excludes it from having power to keep a man, "that he should live for ever, and not see corruption," Psalm xlix. 9. Methuselah lived nine hundred sixty and nine years, yet he was the son of Enoch, who was the son of Jared, who was the son of Mahaleel, who was the son of Cainan, who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of dust. The best constitutions that communicate in the sanguine of the rose, and snow of the lily, have this parentage ; they are the sons and daughters of dust.

This length then is not subject to the poles, nor are these days measured by the sun in his zodiac ; all is pitched above the wheel of changeable mortality. It is eternity that fills the right hand of Wisdom.

Length of days. { *Days for the brightness.*
 { *Length for the eternity.*

DAYES.—Man's life in this world is called a day ; a short day, a sharp day. Short, for *instat vesper*. It is not sooner morning, but it is presently night. The sun of life quickly sets, after it is once risen. Sharp ; for misery is borne with life, brought up with life, and to the good dies with life ; to the wicked remains in death. Like Hippocrates' twins, inseparable in their beginning, process, end. So that aged patriarch to Pharaoh, "My days have been few and evil," Gen. xlvii. 9. So Job, "Man is of few days, and many troubles," Job xiv. 1. *Animal ævi brevissimi, solitudinis infinitæ* (Petrarch). And Paul calls it "the evil day," Eph. vi. 13. It is somewhat to comfort, that though it be

sharp, *evil*; yet it is but short, *a day*. "Redeem the time, for the days are evil," Eph. v. 16. But howsoever *semper mali dies in seculo*, yet *semper boni dies in Domino*, as Augustine sweetly (In Psal. xxxiii.) Though the world hath always evil days, yet God hath always good days.

And this day shall have no night. *Nox non erit illic*. "There shall be no night," Rev. xxi. 25. The sun that enlightens it cannot be eclipsed. "That city hath no need of the sun, neither of the moon, to shine in it: for the glory of God doth lighten it, and the Lamb is the light of it," Rev. xxi. 23. No clouds shall draw a veil of obscurity over it. Here the light of the sun darkens the moon, and the moon obscures the lustre of the stars. Sometimes half the earth is in light, the rest in darkness.

But in these days, albeit "there is one glory of the sun, another of the moon, and another of the stars; and one star differeth from another star in glory" (1 Cor. xv. 41); yet the light of one increaseth the light of another, and the glory of one is the glory of all. *Dispar est gloria singulorum, sed communis lætitia omnium* (Aug. Medit. cap. 25). So, in sum, here we live but a short day; "Give us this day our daily bread." But in that world we shall have days, and those good days, and great days—days of eternal length, for they shall have no night.

LENGTH.—As the glory is clear for the countenance, so it is long for the continuance. *Nullus erit defectus, nullus terminus*: (there will be neither defect nor end). There shall be *æterna charitas, chara æternitas*: (eternal love, and a beloved eternity). God's eternal decree to choose us in Christ had no beginning, but it shall have an end, when the elect are taken up to glory. The possession of this decreed inheritance shall have a beginning, but no end: "We shall be ever with the Lord" (1 Thess. iv. 17). God's mercy in both hath neither beginning nor end, for it is from everlasting to everlasting.

Here, then, is both the countenance, it is a *clear* day; and the continuance, it is of *length*, the very same length

that everlastingness itself. Hezekiah's day was a long day when "the shadow of the sun went ten degrees backward in the dial of Ahaz," 2 Kings xx. 11. Joshua had a long day when the sun stood still in Gibeon, and the moon in the valley of Ajalon. "And there was no day like that before it or after it," Josh. x. 14. But both these days had their nights, and the long forbearing sun at last did set. Here the days are so long, that it shall never be night. You see the clearness and the length; both are expressed in Daniel—"They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars," Dan. xii. 3. There is the brightness: and that *ever and ever*; there is the eternity.

There is nothing made perfectly happy but by eternity, as nothing but eternity can make perfect misery. Were thy life a continued scene of pleasures, on whose stage grief durst never set his unwelcome foot; were the spoil of Noah's ark the cates of thy table; hadst thou king Solomon's wardrobe and treasury; did the West Indies send thee all its gold, and the East its spices, and all these lying by thee whiles a late succession of years without cares snows white upon thy head; thou wert ever indulgent to thyself, and health to thee. Yet suddenly there comes an impartial pursuivant, Death, and he hath a charge to take thee away *medio de fonte leporum* (from the fountain of pleasures), bathing thyself in thy delights. Alas! what is all thy glory but a short play, full of mirth till the last act, and that goes off in a tragedy. Couldst thou not have made death more welcome, if he had found thee lying on a pad of straw, feeding on crusts and water-gruel? Is not thy pain the more troublesome because thou wast well? Doth not the end of these temporary joys afflict thee more than if they had never been? Only then eternity can give perfection to pleasure; which because this world cannot afford, let us reckon of it as it is, a mere thoroughfare, and desire our home, where we shall be happy for ever.

In her left hand, riches and honour.

The gift of the *right* hand is large and eternal; of the *left*, short and temporal. Yct you see I am short in the long part, give me leave to be long in the short part. Herein we have many things considerable.

1. That riches and honour are God's gifts.

2. That all are not so, but some; and therefore it is necessary for us to learn whether God gave unto us that riches and honour which we have.

3. That albeit they are his gifts, yet but the gifts of his left hand.

4. That wealth and worship are for the most part companions, for both those gifts lie in one and the same hand.

1. Riches and honour are God's gifts, therefore in themselves not evil. *Sunt Dei dona, ergo in se bona*: (they are God's bounties, and therefore man's dainties). Saith Augustine, *Ne putentur mala, dantur et bonis: ne putentur summa bona, dantur et malis* (Epist. 70, ad Bonif): That they may not be thought evil, they are given to good men; that they may not be thought the best good, they are given also to evil men. A rich man may be a good man, and a poor man may be wicked. Christ sanctified riches as well as poverty;

And that in his $\left\{ \begin{array}{l} \text{Birth,} \\ \text{Life,} \\ \text{Death.} \end{array} \right.$

1. In his birth he sanctified poverty, when his chamber of presence was a stable, his eradle a manger, his royal robes coarse rags. He sanctified riches when he received of the wise men preeious gifts, "gold, frankincense, and myrrh," Matth. ii. 11. *Quæ si fuissent ipsissima mala, dedignatus esset*. Which, if they had been simply evil, he would not have accepted.

2. In his life he sanctified poverty, when he was maintained eleemosynarily, having no garment to put on, and

the good women kept him by their contributions. He was glad to borrow an ass's colt when he was to ride, and to angle for money in the sea when he paid tribute; and (as if he wanted a bed) to complain, "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to rest his head," Matth. viii. 20. He sanctified riches when he called Zaccheus (Luke xix. 2), a wealthy usurer, and raised Lazarus (John xi. 44), a wealthy citizen; had his steward (John xii. 6) which gave alms to the distressed, and bore his purse; and like a prince, feasted thousands at one banquet.

3. In his death. He sanctified poverty when he had not a grave of his own, but was buried in another man's sepulchre (Luke, xxiü. 53); nay, not a sheet to wrap him in, but was beholden to another for his linen; and even dying, converted a poor malefactor on the cross by him. He sanctified riches when he accepted the kindness of Joseph (whom Matthew calls a "rich man," Matt. xxvii. 57, Mark an "honourable" Mark, xv. 42) for his sepulture; and Nicodemus's costly unction, even an hundred pound weight, mixed with myrrh and aloes (John xix. 39.)

Though riches be to some pernicious, a fuming wine which turns their brains, yet to others they are a vessel wherein they may with more speed sail to heaven, though no compass, star, or cause to bring them thither. Others are called by David *virī divitiarum*, men of riches, because they possess not their riches, but their riches have subjugated them. We have a kind of presage, though we conceive it not, in saying of such a one, He is a man of wealth. The speech signifies him a slave to his riches; the wealth is not the man's, but the man the wealth's.

But otherwise a rich man may be a good man: for wickedness is not bound to wealthiness, as heat is to fire: and arrogancy or lewdness may be incident to poverty and baseness. *Pauper superbus*: a poor man proud was one of Cyprian's twelve abuses. A rotten log will yield as much sawdust as a piece of good timber; and a peasant ill-nurtured is also ill-natured. A great gentleman will shew

more humble courtesy than a thrashing hind or a toiling ploughman. Hagar was but a gipsy, a bondwoman; yet was her excellent mistress Sarah despised in her eyes, Gen. xvi. 4. As Jerome reproved the monks, *Quid facit sub tunica pœnitentis regius animus*: (what business has a lordly spirit under the garb of penitence?) so not seldom a russet coat shrouds as high a heart as a silken garment. You shall have a paltry cottage send up more black smoke than a goodly manor. It is not wealth, therefore, but vice, that excludes men out of heaven.

The friars and jesuits have very strongly and strangely backbitten riches; but all their railing on it is but behind the back: secretly and in their hearts they love it. When they are out of the reach of eyes, then gold is their sun by day, and silver their moon by night. Some of them for enforced want, like the fox, dispraise the grapes they cannot reach. Or as Eusebius notes of Licinius the emperor, that he used to rail at learning, and to say nothing worse became a prince, because himself was illiterate. So they commend nothing more than poverty, because they are, and must be, poor against their wills.

Others of them find fault with riches, whereof they have great store; but would that none should covet it beside themselves! So the cozening epicure made all his fellow-guests believe that the banquet was poisoned, that all they refusing he might glut himself alone. These often cheat themselves, and work their own bane: whilst they so beat off others from the world, and wrap themselves up in it to their confusion. The fox in the fable, with divers other beasts, found a rich booty of costly robes and jewels. He persuades the lion that he needs not trouble himself with them, because he is king, and may command all at his pleasure. He tells the stag, that if he should put them on, they would so molest him, that he could not escape the huntsman. For the boar, he says they would evil favouredly become him: and the wolf he shuffles off with the false news of a fold of lambs hard by, which would do him more good. So all gone, he begins to put on the robes himself, and to

rejoice in his lucky fraud. But instantly came the owners and surprised him ; who had so puzzled himself in these habiliments, that he could not by flight escape : so they took him and hanged him up.

The subtle foxes, jesuits and friars, dissuade kings from coveting wealth, because of their power to command all ; and great men, because it will make them envied and hunted after for their trappings. Countrymen it will not become, they say : and all the rest, that it will hinder their journey to heaven. So, in conclusion, they drive all away, and get the whole world for their master the pope and themselves. But at last these foxes are caught in their own noose ; for the devil finds them so wrapped and hampered in these ornaments, and their hearts so besotted on money and riches, that he carries them with as much ease to hell as the chariot drew Pharaoh into the Red Sea.

For us beloved, we teach you not to cast away the bag, but covetousness. *Non facultatem, sed cupiditatem reprehendimus* : (we condemn not wealth but covetousness.) We bid you use the world, but enjoy the Lord. And if you have wealth, "make you friends with your riches : that they" (so made friends by your charity) "may receive" (and make way for) you "into everlasting habitations," Luke xvi. 9. It is not your riches of this world, but your riches of grace, that shall do your souls good. "Not my wealth, nor my blood, but my Christianity, makes me noble," quoth that noble martyr Romanus. And though the philosopher merrily, when he was asked whether were better, Wisdom or riches ? answered, Riches : for I have often, said he, seen poor wise men at rich fools' doors, but never rich fools at poor wise men's doors. Yet wealth may be joined with wisdom, goodness with greatness. Mary and Martha may be sisters : righteousness and riches may dwell together.

Chrysostom on that aphorism of Christ, "Ye cannot serve God and mammon" (Matth. vi. 24), observes that he doth not say, Ye cannot have God and mammon ; but ye cannot *serve* God and mammon : for he that is the servant of God must be the master of his wealth. The Lord Jesus

is able to sanctify and save the rich man's soul as well as the poor man's : and to send poor Lazarus into the bosom of rich Abraham. Where consider not only *qui sublatus*, but *quò sublatus* : (who was raised, but whither he was raised) : Aug. in Psal. li. Poor but good Lazarus is carried into rich but good Abraham's bosom, to signify that neither poverty deserves heaven, nor riches hell. *Divitiæ non iniquæ, sed iniquis* : Riches are not unrighteous but to the unrighteous. *Nec culpabile est habere ista ; sed hæerere istis* : It is not a sin to have them, but to trust them.

As much might be said for honour. It is the Lord that advanceth. "Those that honour me, I will honour," saith God, 1 Sam. ii. 30. It is God, saith Job, that putteth on the king's girdle, that fasteneth his honour about him. Promotion cometh neither from the east, nor from the west, nor from north nor south, but only from the Lord. Hence it follows, that great men may be good men : yea, hence it should follow, that great men ought to be good men.

They may be good. Christ had his faithful followers even in Cæsar's family. Bernard indeed complained that the court is wont to receive good men, but to make them bad men (*De Consid. lib. iv.*) *Bonos facilius recipere, quam facere* : and *Plures illic defecisse bonos, quam profecisse malos* : The court doth sooner take good men than make good men. There more good are perverted to evil than evil converted to good. Yet in the court of Pharaoh was a good Joseph : in the court of Darius a good Daniel : in the court of Ahasuerus a good Mordecai. Neither is it ever true, that *Quò quis corruptior moribus, et corruptentior muneribus* : the more a man is corrupt with vices, and corrupting with bribes, so much the more set by. The Pharisees' objection is sometimes false : "Have any of the rulers believed on him?" (John vii. 48). They may be good ; yea,

They must be good. For they are unprinted statutes, whereout every man reads his duty. They are *legis factores* (law makers) ; and therefore should not be *legis fractores* (law-breakers). Aristotle calls them *loquentes leges*

(speaking laws). Inferiors often set their eyes to supply the place of their ears, and rather look to see their duty than to hear it. All should live by precept, but most will live by precedent. A superior, therefore, should teach men to take the measure of his greatness by his goodness. These two should be of an even length, of an equal pace. If honour outruns honesty, it will hardly be overtaken. Let such an one appear to the people as he would have them be ; and be himself such an one as he appears. A great person is like a great hill, which gives a fair prospect, but is subject to the lightning and thunder of censures.

2. But it may here be objected, that if riches and honour be God's gifts, then is he the giver of Judas's wealth and Haman's honour. Perhaps you would here learn whether your riches and honours come from God or no : your demand is requisite, and I will strive to give you satisfaction.

First, *for Riches.*

| | | |
|---------------------------------|---|------------------|
| If they come from God, they are | { | Honestly gotten. |
| | | Justly disposed. |
| | | Patently lost. |

1. They are well gotten : for God is not the patron of unjust gains. He can bless a man well enough without the help of the devil. There are many that will have wealth, though they go a-fishing for it, either with Habakkuk's net or Ophni's hook, Hab. i. 15. They do not only trouble the waters for it, but they bloody the waters ; fetch it out of the bowels and life blood of the poor. This is not from God, nor will he bless it. But " as it was gathered of the hire of a harlot, so it shall return to the hire of a harlot," Micah i. 7.

It is easy for that man to be rich that will make his conscience poor. He that will defraud, forswear, bribe, oppress, serve the time, use, abuse all men, all things, swallow any wickedness, cannot escape riches. Whereas he whose conscience will not admit of advancing or advantaging himself by indirect means, sits down with contented poverty.

But *bonus non citò evasit dives*: A good man seldom becomes rich on the sudden. Wealth comes not easily, not quickly, to the honest door. Neither let us envy the gravel that sticks in the throat of injustice. For he that will swallow the bait which hangs on the line of another man's estate shall be choked with it. Of riches let us never desire more than an honest man may well bear away. *Mallem mi miserum sanctum quàm prosperum peccatorem*: I had rather be a miserable saint than a prosperous sinner. When the raising of thy roof is the razing of another's foundation, "the stones shall cry out of the wall, and the beam out of the timber shall answer it," Hab. ii. 11. Thus *non accipimus data, sed arripimus prohibita*: we take not things with a beggar's hand, but with a tyrant's: they are not God's gifts but our felonies.

For this cause riches are called *Bona fortune*, the goods of fortune; not that they come by chance, but that it is a chance if ever they be good. *Væ accumulanti non sua*, Hab. ii. 6. And "Woe to him that coveteth an evil covetousness to his house," verse 9. We think the oppressor's avarice evil only to the houses of the oppressed; but God saith it is most evil to his own. Whether fraud or force bring in unjust gain, it is as a coal of fire put in the thatch of his house.

And to shew that God is not the giver of this, he pours a curse upon it, that often they who thus desire most wealth shall not have it, the world being to them like a froward woman, the more wooed the farther off. "Woe to thee that spoilest, and wast not spoiled; when thou shalt cease to spoil, thou shalt be spoiled," Isa. xxxiii. 1. And "because thou hast spoiled many nations, all the remnant of the people shall spoil thee," (Hab. ii. 8), and thou shalt be for booty unto them. Many a great fish in the sea of this world devours another, and instantly comes a greater and devours him; as that emperor suffered his officers to be like spunies, sucking up the goods of the commonalty, and being once full, he squeezed them into his own coffers (Sueton in vita Vespas.) Pharaoh's leau kine that de-

voured the fat, were yet themselves never the fatter (Gen. xli. 21).

Philip was wont to say that an ass laden with gold, would enter the gates of any city ; but the golden load of bribes and extortions shall bar a man out of the city of God. All that is so gotten is like quicksilver, it will be running. If the father leave all to his son, yet the son will leave nothing for his son, perhaps nothing for himself ; never resting till,

Quodcumque profunda

Traxit avaritia, luxu pejore refundat.—*Claudian.*

Until he hath thrown abroad all with a fork which his father got together with a rake. "The lion did tear in pieces enough for his whelps, and filled his holes with prey and his dens with ravin. But I will be against thee, saith the Lord, and the sword shall devour thy young lions," Nah. ii. 12. The father plays the lion for his whelps, oppresseth and consumeth the poor ; but his young lions which he so provides for shall be destroyed.

Non habet eventus sordida præda bonos.—*Ovid. Amor.*

(Ill gotten gains never come to a good end).

We have seen huge hills of wealth, like mountains of ice, thus suddenly thawed as wax with the heat of luxury. But *parum justo*, "a little that the righteous man hath, is better than the riches of many wicked. For the arms of the wicked shall be broken" (Psal. xxxvii. 16, 17), the strength of their state shall be confounded. Their wealth is not God's, therefore he takes no charge of it. But the riches of the good is the riches of God, and he will prosper it.

2. These riches are well disposed or used. Piety, not lust, rules them. He whom God's blessings hath made rich, gives God his part, man his part, and keeps the thirds to himself. He returns part.

1. To God. It is reason that he who gives all should have part of all. And because thou shouldst not grudge it, he challengeth but a little part, but the tenth part : wretched men that will not give him one who gave them ten ! As Pilate's wife sent her husband word, "Have

thou nothing to do with that just man" (Matth. xxvii. 19), meddle not with God's portion, lest a voice come to thee as to Abimelech, "Thou art but a dead man," Gen. xx. 3. This was good Jacob's resolution, "Of all that thou shalt give me, I will surely give the tenth unto thee," Gen. xxviii. 22. Go too now ye that say the gospel hath no law for tithes, and that they were merely ceremonial. Jacob paid them under nature; they are therefore unnatural men that deny them. You can find no law commanding your payment, but you shall find a law condemning your non-payment.

What can then be pleaded for our accursed impropriations? Did the heavenly wisdom ever give you those riches? Shew us your patent, and we will believe you. If ever God did convey his own portion to you, shew his hand seal for it. Where did ever Jesus pass away his royal prerogative, or acknowledge any fine before a judge, that you say *hæc nostra sunt*, these are ours? What money did you ever pay him for them? Where is your acquittance? Shew your discharge. Oh but you plead prescription! If you were not past shame, you would never dare to prescribe against the eternal God. *Nullum tempus occurrit regi*: the King of heaven had these from the beginning, and will you now plead prescription? You may thus undo the poor minister in these terrene courts, but your plea shall be damned in the courts of God. We can produce his act and deed, whereby he separated tenths to himself: have you nothing to shew, and will you take away his inheritance? Go to, you have a law, and by your own law this proceeding is intolerable. You say you hold them by your law; by your law you shall be condemned.

Perhaps you think to make amends for all, for you will increase the stipend of the vicar. When the father hath gotten thousands by the sacrilegious impropriation, the son perhaps may give him a cow's grass, or a matter of forty shillings per annum, or bestow a little whiting on the church, and a wainscoat seat for his own worship. Yea more, he may chance to found a little alms-house, and give twelve pence a picce a-week to six poor people. O this

oppressor must needs go to heaven! What shall hinder him? But it will be, as the byword is, in a wheelbarrow; the fiends, and not the angels, will take hold on him.

For is it not a great piece of charity to get five hundred pounds a-year from God, and to bestow twenty merks a-year on the poor? When David, providing for the temple's building, saw how bountifully the princes and people offered, he gave solemn thanks to God, acknowledging that they had all received this first from him. "For all things come of thee, and of thine own have we given thee," 1 Chron. xxix. 14. The original is, "of thine hand." What here the left hand of God gave to them, their right hand returns to God. They did not as our church-sackers and ransackers do, rob God with the right hand, and give him a little back with the left; take from him a pound, and restore him a penny. Well, you would know whether God hath given you your wealth; and he says, whatsoever you have gotten by tenths was none of his giving; and besides everlasting malediction, it shall make you posterity beggars.

2. The second rule of using our riches well is (when God hath his own, in the next place) *tribuere cuique suum*, to render every man his due. If they be God's gifts, they must be disposed with justice. This is double; commutative and distributive justice; the one arithmetical, the other geometrical. Arithmetical is to give every one alike; geometrical is to give every one according to his deserts. First, *Cum res adæquatur rei*: (when the thing corresponds to the thing). Secondly, *Cum res adæquatur personæ* (when the thing corresponds to the person). There are two rules for him that would be just, a negative and an affirmative rule. First, the negative. "Do that to no man which thou would not have done to thyself," Tobit iv. 15. *Quod tibi non vis, alteri ne facias*. Secondly, the affirmative. "Whatsoever ye would that men should do to you, do ye even so to them," Matth. vii. 12. Not what every man out of his disordered passions would have another do to him; but what in his composed and deliberate judgment

he approves done to himself, let him do that to others. Wouldst thou be reliev'd? relieve. Wouldst thou borrow? lend.

If I should follow this point of just distribution as a mark to discern of your riches whether they are God's goods or not, how distasting would my speech be? How few of your houses are fill'd with those treasures only which the heavenly wisdom here disperseth! How little of them is found to come in God's name! It may be some of your wealth was given you of God, but your evil usage alters the nature of it, and it can no more properly be ascribed to him. It is hard to draw this circumstance into a square; it is so confus'd in your actions, that I cannot tell how to find a method for it in my discourse. You may make your riches none of God's blessings, by using them ill in respect of others, especially three ways.

Or { *Detinendo debita*, by detaining things due to others.
Extrudendo vilia, by putting forth base things for good.
Corrumpendo utilia, by corrupting with good things, others.

1. By detaining those things that are due to others; and these are

either { *Debts*,
Promises.

1. Debts. "Owe no man any thing, but to love one another," Rom. xiii. 8. Indeed there must be some owing, as there must be some lending; without this mutual commerce we are worse than savages. But we must pay again. "The wicked borroweth, and payeth not again," Psalm xxxvii. 21. Debt is not deadly sin when a man hath no means, but when he hath no meaning to pay. There must be votal restitution if there cannot be actual. Restore *quoad affectum*, though you cannot *quoad effectum*. "For if there

be first a willing mind, it is accepted according to that a man hath, and not to that he hath not," 2 Cor. viii. 12. God reckons that as done which a man *verè voluit, tametsi non valuit adimplere* (Bernard) : faithfully would, though not fully could accomplish.

There are those who will restore some, but not all ; to this they have *posse* but no *velle* ; let the creditors be content with one of four. But this little detiny is great iniquity. For a mite is debt as well as a million ; *tam*, though not *tantum*, so good a debt, though not so great a debt. And " he that is faithful in a little, shall be made ruler over much," Matth. xxv. 23.

What shall we then say of their goods that break and defraud others ? Come they from God's hand or from the devil's ? Surely Satan's right hand gave them not God's left. *Hæc mea sunt*, saith the devil ; *meæ divitiæ, mei divites* : These are mine, my riches and my rich men. O that men would see this damnable sin ! methinks their terrified consciences should fear that the bread they eat would choke them, for it is stolen ; and stolen bread fills the belly with gravel. They should fear the drink they swallow would poison them, being the very blood of good householders, mixed with the tears of widows and orphans. The poor creditor is often undone, and glad of bread and water ; whiles they, like hogs lurking in their styes, fat and lard their ribs with the fruit of other labours. They rob the husband of his inheritance, the wife of her dowry, the children of their portions ; the curse of whole families is against them.

And if this sin lie upon a great man's soul, he shall find it the heavier to link him lower into perdition. They are the lords of great lands, yet live upon other men's money : they must riot and revel, let the poor commons pay for it. They have protections : their bodies shall not be molested, and their lands are exempted. What then, shall they escape ? No, their souls shall pay for it. When the poor creditor comes to demand his own, they rail at him, they send him laden away, but with ill words, not good

money. In the country they set labourers on work, but they give them no hire. Tut, they are tenants, vassals : must they therefore have to pay ? Yet those very landlords will bate them nothing of their rents. But the riches so had are not of God's giving, but of the devil's lending, and he will make them repay it a thousandfold in hell.

2. Promises are due debts, and must not be detained. If the good man promise, though to his "own hurt, he changeth not" (Psal. xv. 4.) Indeed now *promissis dives quilibet esse potest* : Men are rich in promises, but they are poor in performance. More respect is had to commodity than to honesty. Men have their evasions to disannul their promises : either they equivocate or reserve : or being urged, plead forgetfulness. But the truth is, they have sufficient memory, but not sufficient honesty. It is said that a good name is the best riches ; *Qua semel amissa, postea nullis eris* : (which, being lost, thou art beggared indeed.) But what care they for a name, so long as they save their money ?

A Pilate could say, *Quod scripsi, scripsi* : "What I have written, I have written : " John xix. 12 ; and shall not a Christian say, *Quod dixi faciam* : What I have promised, I will perform ? Hence it comes that there is so little faith in the world : that scriveners have so much work : that the proverb runs in everybody's mouth, Fast bind, fast find : that there is no hope of good deeds, but sealed and delivered : that there is more trust to men's seals than to their souls ; for the law of God holds us not so fast as the laws of men. There is more awe of judgment in the Common Pleas than of a sentence of condemnation in the court of heaven. The sheriff is altogether feared, not God : there is no dread of any execution but his. Is the wealth thus detained, in your own consciences God's blessing ? Deceive not your own souls. God requires us to be in our words as righteous in all our ways. A Christian's word should be as current as his coin. Thus you see this first circumstance of injustice taxed. Therefore "withhold not good from them to whom it is due, when it is in the power of thy hand to do it," Prov. iii. 27.

2. By putting forth base things for good. The prophet Amos speaks of some that "sell the refuse of their wheat" (chap. viii. 6), the basest wares: neither do they sell them for base but for good. If half a score lies, backed with as many oaths, will put off their vile commodities, they shall not lie upon their hands. Not upon their hands, I say; though upon their consciences.

Plenius æquo

Laudat vanales, qui vult extrudere merces.—*Hor. l. viii. ep.*

(The merchant overpraises the goods he is anxious to sell.)

Their rule for themselves is *Vincat utilitas* (success to selfishness); for others, *Caveat emptor* (let the buyer beware). Either they will shew you one thing and sell you another—and this cozenage hath longer arms than all other tricks—and overreaches them, or they will conceal the insufficiency of the wares; and for this cause they darken their shops, lest the light should reveal their works of darkness. "They love darkness more than light," John iii. 19. Let them take heed lest it be unto them according to their desires: lest as they have brought hell into their shops, so their shops send them into hell.

Or if the commodity be discerned bad, you must have that or none. If your necessity forceth you to buy, it shall force you to buy such base stuff. This is a grievous sin in all professions, especially amongst apothecaries: because with their injustice may be also mixed a spice of murder. But you will say, we compel none to buy our commodities: we but shew them, and make the price. But it is craft *tendere plagas, etsi agitaturus non sis*: to lay snares, though you drive not men into them. Or be it what it will, yet rather than refuse your money, they will protest to give you the buying. Yea rather than fail, they will sell it you cheaper than before they swore it cost them.

Quis metus aut pudor est properantis avari? (what fear or shame has he who burns to be rich?) Juv. Sat. 14. What, sell cheaper than they buy? How should they then live? The answer is easy; they live by their lying.

Now, doth this wealth come in God's name? Is this the

blessing of heaven? Which of your consciences dare think so? Saint Augustine (De Trin. lib. xiii. cap. 3) speaks of a certain jester that undertook to tell the people what they all did most desire. Multitudes came to hear this: to whose expectation he thus answered:—*Vili vultis emere, et charè vendere*: You would buy cheap, and sell dear. And this is every man's desire that desires to be rich more than to be just.

3. By making others bad with his goods; and here we may fitly proceed to the condemnation of bribery. "A gift blindeth the eyes of the wise," Deut. xvi. 19. They that see farthest into the law, and most clearly discern the causes of justice, if they suffer the dusts of bribes to be thrown into their sight, their eyes will water and twinkle, and fall at last to blind connivance. It is a wretched thing where justice is made a hackney that may be backed for money and put on with golden spurs, even to the desired journey's end of injury and iniquity.

If the party be innocent, let his cause be sentenced for his innocency's sake: if guilty, let not gold buy out his punishment. If the cause be doubtful, the judge shall see it worse when he hath blinded his eyes with bribes. But the will of the giver doth transfer right of the gift to the receiver. No; for it is not a voluntary will. But as a man is willing to give his purse to the thief, rather than venture his life or limb: so the poor man gives his bribes rather than hazard his cause. Thou sayest, the thief hath no right to the purse so given; God saith, nor thou to the bribe.

And this is sinful in a justicer, though he pass true judgment on the cause; but much more accursed, when for this he will condemn the cause he should allow, or allow the cause he should condemn. To justify the wicked, and condemn the innocent, is alike abomination to the Lord. Far be from our souls this wickedness; that the ear which should be open to complaints is thus stopped with the ear-wax of partiality. Alas, poor Truth, that she must now be put to the charges of a golden earpick, or she cannot be heard!

But to shew that these riches are not of God's giving, his anger is hot against them. "Fire shall consume the tabernacles of bribery," Job xv. 34. The houses or tabernacles, the chambers, halls, offices, studies, benches ; a fire shall consume them. They may stand for a while, but the indignation of the Lord is kindled ; and if it once begin to burn, all the waters in the south are not able to quench it. These riches, then, come not of God's blessing ; but I pray that God's blessing may be yours, though you want those riches. Time, that severe moderator, chargeth me silence : and I rather choose abruptly to break off my discourse than immodestly to abuse your tried patience. The Lord send us the gifts of his left hand at his own good pleasure, but never deny us the blessings of his right, for Jesus Christ's sake. Amen.

GOD'S BOUNTY;

OR,

THE BLESSINGS OF BOTH HIS HANDS:

(THE SECOND BERMOR

"Length of days is in her right hand; and in her left hand, riches and honour."—
Prov. xiii. 16.

GOD'S BOUNTY;

OR,

THE BLESSINGS OF BOTH HIS HANDS.

"Length of days is in her right hand: and in her left hand, riches and honour."—
Prov. iii. 16.

WE are looking into the left hand of wisdom, and there have found, *first*, That riches and honour are God's gifts; *secondly*, That every man's riches and honour are not so, that the mouth of wickedness might be stopped. Therefore to satisfy our own consciences that they are God's blessings to us, I observed that they must be, *first*, honestly gotten; *secondly*, justly disposed, and that by rendering sincerely that which is due, first, to God; secondly, to man; thirdly, to ourselves. Duties to others ended my former discourse; I must now begin at

Ourselves.

The third act of disposing of our riches well, when God hath his portion and man his portion, is to take the thirds to ourselves. It is God's will that with the wealth he hath given thee, thou shouldest refresh and console thyself. "Thou preparest a table before me; thou anointest my head with oil; my cup runneth over," *Psal. xxiii. 5.* Wherefore

hath God spread a table before thee, but that thou shouldst eat? Wherefore given thee a cup running over, but that thou shouldst drink? If thou have "wine, make thy heart glad; if oil, let thy face shine; if bread, strengthen thy spirits," Psal. civ. 15. Wear thine own wool, and drink the milk of thine own flocks. It is a blessing which the Lord gives to those that fear him; "Thou shalt eat the labour of thine own hands: happy shalt thou be, and it shall be well with thee," Psal. cxxviii. 2. But a curse to the wicked; that they shall plant vineyards, and not taste the fruit thereof. The riches that God truly gives, man truly enjoys. "Every man to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour: this is the gift of God," Eccles. v. 19. Now a man may take from himself this comfort in abusing his wealth; and this many ways, especially four:

to { Superstition,
Malice,
Riot,
Misery.

1. By spending them upon works of superstition, to the dishonour of God. And this is a high degree of ingratitude; when God hath given them a sword to defend themselves, and they turn the point of it upon his own breast. So God gave Israel sheep and oxen, and they offer them up to Baal. Many in England are beholden to God for great revenues, lands, and lordships; and they therewith maintain jesuits and seminaries, his professed enemies. These use their riches as the Israelites did their earrings and jewels; God gave them for their own ornament, and they turn them to an idol.

2. By malice; in abusing them to unnecessary quarrels and contentions of law, to the hinderance of God's peace and their neighbours' welfare; when men will put out one of their own eyes to put out both their neighbour's; nay, both their own for one of his. Thus, what they get by the

happiness for foreign peace, they spend in civil wars. How unnatural is it for one hand thus to beat and wound another! Either of them gets a shell; you know who goes away with the meat.

3. By riot. *Quicquid dant, dant vel veneri vel ventri.* They spend more upon the tavern than upon the tabernacle—at the house of plays than at the house of praise; more upon their own hounds than upon God's poor children. Julius Cæsar, seeing women carry little dogs under their arms, asked if they had no children. God asketh you that give your bread to dogs, if he hath no children for your charity. But they answer all, as the wicked in the 12th Psalm, "Our tongues are our own," Psal. xii. 4. They stop the mouth of all exhortation to frugal courses with, It is my own; a man may spend his own as he list. I waste none of your goods; and what hath friend in private or preacher in public to do with it? But they shall find one day that they were but stewards—that these riches were but intrusted to them, and they shall give a strict account. Nothing is properly a man's own, but *peccata sua*, his sins. Thy sins are thine own; thy riches, God's.

4. By miserable niggardliness, in forbearing to take his own portion; and so becometh his own consumption. No marvel if such a miser starve others, when he famisheth himself. Such a one is the worst vermin the land bears. Another vermin seeks but to feed itself; but he, hoarding up his grain, feeds many thousands of them. Let him beware lest they also at last devour himself; as that German bishop, that, having great store of corn in a grievous famine, refused to sell it to the poor, and suffered the rats to eat it; but, by the just judgment of God, the mice and rats which he fed with his grain did also feed upon him, albeit he built a tower in the midst of the river Rhine to avoid them; which the Germans call still "Rats' Tower" (Act. et Mon. p. 185.) How shall they which slander heaven with pretended dearths, be admitted as friends to that place which they have belied?

You see how these riches must be gotten—how disposed;

honestly gotten—justly dispensed. Now it follows also in the next place that they must be

3. Patiently lost. When God gives riches to the good, he gives them also a heart to trust in himself: in himself, I say, not in them. "Trust not in uncertain riches, but in the living God, who giveth us abundantly all things to enjoy," 1 Tim. vi. 17. He gives abundantly, but he forbiddeth trust in that abundance. He commends riches to us, as a great man doth a servant to his friend; work him, but trust him not; put labour to him, not confidence in him. Wealth may do us good service; but if it get the mastery of our trust, it will turn tyrant, termagant; we condemn ourselves to our own galleys.

To the godly, riches are never so dear but they can be content to forego them. They receive them at God's hands with much thankfulness, and they lose them with much patience. When God takes aught from us, he does us no wrong. *Retrahit sua, non abstrahit nostra*: he doth but take back his own, not take away ours (Greg. in Mor). So Job: "The Lord hath given, and the Lord hath taken away," Job i. 21. The Lord giveth, therefore he may take away. Yea, Faith says, Lord, take all, so thou give me thyself. "We have left all, and followed thee," saith Peter, Matth. xix. 27. *Nos sequamur Christum, cetera sequentur nos*: Let us follow Christ, other things shall follow us. But if they do not, it is gain enough to have Christ. He is too covetous whom the Lord Jesus cannot satisfy. We may lose *divitias Dei*, but never *Deum divitiarum*. We may be forsaken of these riches of God, but never of the God of riches. *Amittamus omnia, dum habeamus habentem omnia*: Let us lose all, so we have him that hath all.

That was never perfectly good that might be lost. Of this nature are riches; they have made many prouder—none better. As never man was better, so never wise man thought himself better for them. That wise prophet would never have prayed against riches, if their want had been the want of blessedness. The devil indeed says, "All these will I give thee;" but the two dearest apostles say, "Silver

and gold have I none." Who would not rather be in the state of those saints than of that devil? Riches are such things as those that have them not want them not; those that have them may want them: they are lost in a night, and a man is never the worse for losing them. How many kings (not fewer than nine in our island) that have begun their glory in a throne, have ended it in a cell; changing their command of a sceptre for the contemplation of a book! Alas, silly things! that they should dare ask one drachin of our confidence. *Non tanta in multis fœlicitas, quanta in paucis securitas.* There is not so much happiness in the highest estate, as there is content and peace in the lowest. Only then God be our trust, whose mercy we can no more lose than himself can lose his mercy.

Thus you see this second general point amplified. If riches be God's blessings (not only in themselves—so, they are always good—but to us), then they are gotten honestly, disposed justly, lost patiently. As much, happily, might be said for honour; wherein I will briefly consider how and when it is of God.

God indeed gives honour and riches, but not all honour; as you heard before, not all riches. There are four things in an honoured person. First, His person; wherein he partakes of the common condition of mankind—lives and dies a man. Even the sons of princes have their breath in their nostrils. Secondly, His honour and dignity. This, simply considered, is of God, whosoever he be that hath it—a Joseph or a Haman. Thirdly, The manner of coming to his honour; and this is no longer of God than the means are good. If it be God's honour, God must give it, not man usurp it. Fourthly, The managing of this honour; and this is also of the Lord, if it be right and religious. It happeneth often that *potens*, the great man is not of God. "They have set up kings, but not by me; they have made princes, and I knew it not," Hos. viii. 4. The manner of getting dignity is not always of God. Richard III. came to the crown of England by blood and murder. Alexander VI. obtained the popedom by giving himself to the devil; yet

the dignity is of God. "By me kings reign ; by me princes and nobles," Prov. viii. 15, 16.

It is a hard question, wherein honour consists. Is it in blood, descending from the veins of noble ancestors ? not so, except nature could produce to noble parents noble children. It was a monstrous tale that Nicippus' ewe should yean a lion. Though it be true among irrational creatures that they ever bring forth their like ; eagles hatch eagles, and doves doves ; yet in man's progeny there is often found not so like a proportion as unlike a disposition. The earthy part only follows the seed, not that whose form and attending qualities are from above. Honour must therefore as well plead a charter of successive virtue as of continued scutcheons, or it cannot consist in blood. The best things can never be traduced in propagation ; thou mayest leave thy son heir to thy lands in thy will, to thy honour in his blood ; thou canst never bequeath him thy virtues. The best qualities do so cleave to their subjects, that they disdain communication to others.

That is then only true honour where dignity and desert, blood and virtue, meet together ; the greatness whereof is from blood, the goodness from virtue. Among fools dignity is enough without desert ; among wise men desert without dignity. If they must be separated, desert is infinitely better. Greatness without virtue, *laudatur ore alieno, damnatur conscientia sua*, is commended by others' tongues, condemned in thine own heart. Virtue, though without promotion, is more comforted in thine own content, than disheartened by others' contempt. It is a happy composition when they are united ; think it your honour, ye great men, that you are ennobled with virtues ; not that you have, but that you desire honour. Let this that hath been spoken teach us some lessons concerning honour.

1. Take it when God sends it, but be not ambitious of it. *Indigni est arripere, non accipere honorem* : It is an argument of unworthiness to snatch it denied, not to accept it offered. "God resisteth the proud" (1 Pet. v. 5), opposeth himself in a professed war against him, as if he held a sword

against his breast, when he would rise up in glory to nail him fast down to the earth. But he giveth grace to the humble; like a great and good prince he gives those servants grace and honour whom he perceives least ambitious of it. Such men seek not for honour, as for a jewel they would fain find, but only stumble at it, as Saul sought but his father's asses, when he lighted on a kingdom. Pride, like smoke, will surge upward, though it vanish into air; massy virtue, like gold, keeps below, and is more preciousy respected.

He that would mount, cares not what attendance he dances at all hours, upon whose stairs he sits waiting, what enormities he soothes, what deformities he imitates, what base offices he does prostrate himself to, so he may rise. His carriage is *alienum a se*, quite another thing from himself; he doth glue it on indecently, that he may screw himself into favour. This man never understood the charge that goes with honour; which the most wise disposition of God hath coupled together. Charge without some honour would overlay a man. If a man could have honour without some trouble, it would so transport him, that he were continually in danger of running mad. The poor man envies the great for his honour; the great perhaps envies the poor more for his peace: for as he lives obscurely, so securely. He that rightly knows the many public and more secret vexations incident to honour, would not (as that king said of his crown) stoop to take it up, though it lay at his feet before him.

2. Live worthy of that honour thou hast. Greatness not hallowed with grace is like a beacon upon a high hill. *Qui conspiciunt, dispiciunt*: they that behold it hate it, though perhaps they dare not censure it. The knec may be forced to reverence, but the mind cannot but abhor so unworthy a statue. In his pride he stomachs the covered head, or the stiff knec of a good Mordecai, fretting that other men do not think him so good as he thinks himself. But indeed he doth not think himself more honourable than others think him base. All the poor honour that he hath,

is only kept above ground with his body ; both corrupt, fall, and rot together ; and if it be conjured up at the funeral to present itself, yet it fails not to go back with the heralds.

3. Forget not your original, ye whose brows the wreaths of honour have (above hopes) engirt. If the Lord hath "raised you out of the dust, and lifted you up out of the dunghill, and set you among the princes of the people (Psal. exiii. 7, 8) ; yet forget not your Father's house, nor the place of your beginning. *Miseranda oblivio originis non minisse* : He never truly understands what he is, that forgets what he hath been. Solomon's observation is often true : "Folly is set in great dignity," Eeeles. x. 6. Albeit this be not the right *ubi* ; folly in excellency. Now these excellent fools soon forget from how low estate they are risen. They consider not how glad their earcases would once have been of a warm covering, that are now richer than lilies, more gorgeous than May ; scarce "Solomon in all his glory was arrayed like one of these," Matth. vi. 29. They consider not that need once made them trudge through the mire even many tedious journeys, that climb by unjust riches to that dignity, as in their carriages, to be whirled through the popular streets.

It was Jacob's humble acknowledgment of God's mercy to him : "With my staff I passed over this Jordan, and now I am become two hands," Gen. xxxii. 10. If blind ingratitude would suffer many proud eyes to see it, how justly might divers say : With my staff came I hither walking, and now I ride in triumph with attendants. To these let me apply the words of the prophet : "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged," Isa. li. 1. Remember your poor beginning, that you may bless God for your advancing. Say not only in general, *Quis homo* ? "What is man that thou, O Lord, art so mindful of him ?" (Psal. viii. 4), but *Quis ego* ? "What am I, and what is my father's house, that God should thus raise me up ?" 1 Sam. ix. 21.

4. If thou have honour, keep it, but trust it not. Nothing is more inconstant ; for it depends upon inconstancy itself,

the vulgar breath, which is *bellua multorum capitum*: a beast of many heads, and as many tongues, which never keep long in one tune. As they never agree one with another, so seldom do they agree with themselves. Paul and Barnabas come to Lystra (Acts xiv. 6), and raise an impotent cripple. Hereat the amazed people would needs make them gods, and draw bulls and garlands to the altars for sacrifice to them. Not long after, they drew Paul out of the city, and stoned him. They suddenly turned him from a god to a malefactor; and are ready to kill him, instead of sacrificing to him. O the fickleness of that thing which is committed to the keeping of vulgar hands! Trust not then popularity with thy honour, so it is mutable; but trust virtue with it, so it is durable. Nothing can make sure a good memory but a good life. It is a foolish dream to hope for immortality and a long-lasting name, by a monument of brass or stone. It is not dead stones, but living men, that can redeem thy good remembrance from oblivion. A sumptuous tomb covers thy putrefied carcase; and be thy life never so lewd, a commending epitaph shadows all: but the passenger that knew thee tells his friends that these outsides are hypocritical, for thy life was as rotten as thy corpse; and so is occasioned by thy presumed glory, to lay open thy deserved infamy. Neither can the common people preserve thy honour whilst thou livest, nor can these dull and senseless monuments keep it when thou art dead. Only thy noble and Christian life makes every man's heart thy tomb, and turns every tongue into a pen to write thy deathless epitaph.

5. *Lastly*. If God gives to some men honour, it is then manifest that God allows difference of persons. He ordains some to rule, and others to obey; some masters, others servants: he setteth some up on high, and placeth others in a low degree. To repine at others' greatness and our own meanness, is to cavil with God; as if he wanted wisdom and equity in disposing these inferior conditions. It is a savage and popular humour to malign and inveigh against men in eminent places. That rhyme, "When Adam delved and

Eve span, who was then a gentlemam?" seems to be made among Jack Straw's followers, and to savour of rebellious discontent. God allows no man to vilify where he hath honoured; no scurrilous libels disgracing those that live, yea, disparaging the very dead, shall pass the court of God's justice uncensured. Where the Lord confers and confirms honour, woe to the tongue that shall traduce it. This second point hath held us long, the brevity of the rest shall ease it.

3. Observe that Solomon, in the donation of the left hand, couples together riches and honour; as if these two were for the most part inseparable companions; "God gives to a man riches and honour," Eccles. vi. 2. First riches and then honour, for it is lightly found; so much riches, so much honour; and reputation is measured by the acre. I have wealth enough, saith the worldling; I will turn gentleman, take my "ease, eat, drink, and be merry," Luke xii. 45. Riches are the stairs whereby men climb up into the height of dignity; the fortification that defends it; the food it lives upon; the oil that keeps the lamp of honour from going out. Honour is a bare robe, if riches do not lace and flourish it; and riches a dull lump, till honour give a soul to quicken it. Fitly, then, honour and riches, wealth and worship, do bear one another company.

4. *Lastly.* Observe that though riches and honour be God's gifts, yet they are but the gifts of his left hand; therefore it necessarily follows, that every wise man will first seek the blessings of the right. "First seek the kingdom of God and his righteousness, and these things shall be added to you," Matth. vi. 33. Godliness is the best riches—riches the worst: let us strive for the former without condition; for the other, if they fall in our way, let us stoop to take them up—if not, let us never covet them. It is no wisdom to refuse God's kindness, that offers wealth; nor piety to scratch for it when God withholds it. When the Lord hath set thee up as high as Haman in the court of Ahasuerus, or promoted thee to ride with Joseph in the second chariot of Egypt; were thy flock of cattle exceeding Job's

“seven thousand sheep, three thousand camels, five hundred yoke of oxen,” Job i. 3 ; did thy wardrobe put down Solomon’s, and thy cupboard of plate Belshazzar’s when the vessels of God’s temple were the ornature ; yet all these are but the gifts of Wisdom’s left hand, and the possessors may be under the malediction of God, and go down to damnation. If it were true that *sanctior quæ ditior*, that goods could make a man good, I would not blame men’s kissing this left hand, and sucking out riches and honour. But, alas ! what antidote against the terror of conscience can be chimed from gold ? What charm is there in brave apparel to keep off the rigour of Satan ? *Quod tibi præstat opes, non tibi præstat opem* : That which makes thee wealthy cannot make thee happy.

Jonah had a gourd that was to him an arbour. He sat under it secure ; but suddenly there was a worm that bit it and it died. Compare (secretly in your hearts) your riches to that gourd ; your pleasure to the greenness of it ; your pomp, attendance, vanities, to the leaves of it ; your sudden increase of wealth, to the growing and shooting up of it. But withal forget not the worm and the wind ; the worm that shall kill your root is death, and the wind that shall blow upon you is calamity. There is a greater defect in this wealth and worship than their uncertainty. *Non modo fallacia quia dubia, verum insidiosa quia dulcia* : They are not only deceitful through their tickleness, but dangerous through their lusciousness. Men are apt to surfeit on this luxuriant abundance ; it is a bait to security, a bawd to wantonness.

Here is the main difference between the gifts of God’s right hand and of his left. He gives real blessings with the left, but he does not settle them upon us : he promiseth no perpetuity : but with the graces of his right he gives assurance of everlastingness. Christ calls riches the “riches of deceitfulness” (Matth. xiii. 22) ; but grace “the better part that shall never be taken away,” Luke x. 42. David compares the wealthy to a flourishing tree that is soon wither-

ed ; but faith establisheth a man like "Mount Sion, never to be removed," Psal. cxxv. 1. He that thinks he sits surest in his seat of riches, "let him take heed lest he fall." When a great man boasted of his abundance (saith Paulus Emilius), one of his friends told him that the anger of God could not long forbear so great prosperity. How many rich merchants have suddenly lost all ! How many noblemen sold all ! How many wealthy heirs spent all ! Few Sundays pass over our heads without collections for shipwrecks, fires, and other casualties, demonstrative proofs that prosperity is inconstant, riches casual. And for honour, we read that Belisarius, an honourable peer of the empire, was forced in his old age to beg from door to door. *Obulum date Belisario* : (Give a mite to Belisarius). Frederick, a great emperor, was so low brought that he sued to be made but the sexton of a church.

O then let us not adhere to these left hand blessings, but first seek "length of days," eternal joys never to be lost. A man may enjoy the other without fault : the sin consisteth *præferendo vel conferendo* ; either in preferring riches, or in comparing them with faith and a good conscience. *Utere caducis, fruire æternis* : Thou must necessarily use these transient things, only enjoy and rest upon the everlasting comforts of Jesus Christ. When God hath assured to a Christian spirit the inheritance of heaven, he joyfully pilgrims it through this world : if wealth and worship salute him by the way, he refuseth not their company ; but they shall not stray him out of his path, nor transport his affections, for his heart is where his hope is, his love is where his Lord is ; even with Jesus his Redeemer at the right hand of God. Now this man's very riches are blessed to him ; for as from the hand of God he hath them, so "from the hand of God he hath to enjoy good in them," Eccl. ii. 24. Whereas to some, saith Solomon, "I have seen riches kept for the owners thereof to their hurt" (Eccl. v. 13) ; to the good man they shall work to the best (Rom. viii. 28) ; blessing his condition in this life, and enlarging his condition in

heaven; as the wise man sweetly, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it," Prov. x. 22.

Thus in particular: if we confer the right hand with the left, we shall generally learn,

1. That both God's hands are giving: it is enough if man give with one hand; but the Lord sets both his hands a-doling his alms of mercy. *Nemo tuarum unam vincet utraque manu*: No man can do so much with both hands as God with one hand, with one finger. He hath *manum plenam, extensam, expansam*: a hand full, not empty—so full that it can never be emptied with giving. Innumerable are the drops in the sea, yet if one be taken out, it hath (though insensibly) so much the less: but God's goodness can suffer no diminution, for it is infinite. Men are sparing in their bounty, because the more they give the less they have; but God's hand is ever full, though it ever disperse: and the filling of many cisterns is no abatement to his ever-running fountain. Our prayers, therefore, are well directed thither for blessings; whence though we receive never so much, we leave no less behind. Let this master of requests in heaven have all our suits: we are sure either to receive what we ask, or what we should ask.

It is *extensa*: a hand put forth, and stretched out. "Stretched out, not to receive but to give." The prophet speaks of rulers that stretch out their hands for bribes, and cry, "Give ye" (Hos. iv. 18); but the Lord's hand is put forth to offer good things. "All day long have I stretched forth my hands to a disobedient people," Rom. x. 21. Indeed God hath a hand; and woe to the man against whom it is stretched. Homer saith that all the gods could not ward a blow of Jupiter's hand. His hands are not only hands that cannot be sufficiently praised; but hands that cannot be resisted. It is a heavy hand when it lights upon men in anger. "It is a fearful thing to fall into the hands of the living God." When revolting Israel fell to serve Baal and Ashtaroth, "whithersoever they went out, the hand of the Lord was against them for evil,"

Judg. ii. 15. When the men of Ashdod were smitten with emerods, it is said "the hand of the Lord was heavy upon them," 1 Sam. v. 6. So David in his grievous misery: "Thine arrows stick fast in me, and thy hand presseth me sore," Psal. xxxviii. 2. It is not this hand that God here stretcheth out. Bernard saith God hath two hands; *fortitudo* and *latitudo*: A hand of strength, *qua defendit potenter*, wherewith he protects his friends and confounds his enemies. A hand of bounty, *qua tribuit affluenter*, whereby he disperseth and disposeth the largest of his gifts. (Ser. viiii. in Cant.) This is the hand here put forth, *manus regalis*, and gives *munus regale*: a royal hand, full of real mercies. Let us humbly kiss it.

It is *expansa*; not a shut hand, but open. "Thou openest thy hand and fillest all things living with plenteousness," Psal. cxlv. 16. "God gives richly," saith Paul, 1 Tim. vi. 18. Man is poor, because he is a creature. The very name of creature infers poverty. It implies a receiving of all. *Quid habes quod non accepisti?* The Creator hath the possession of all, and the disposition of all, at his own pleasure. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," Jam. i. 17. Bread, in the Lord's Prayer, is called ours: "Give us this day our daily bread;" but *ne putetur a nobis, dicimus da nobis* (Aug. Epist. 143). Lest we should imagine it our own from ourselves, we are taught daily to beg it of our Father in heaven, whose it is. It is the Lord's hand that barreth the gates of our cities, "that filleth our garners with plenty," Psal. cxliv. 13; that sets peace about our walls, and prosperity in our palaces; that blesseth her goings out, and comings in; even all the works of our hands.

But what speak I of temporal things, the gifts of his *left* hand, in comparison of *length of days*, everlasting joys, the treasures of his *right*? Repentance, humility, charity, and the lady of all graces, Faith, come from his hand, and are the fair gifts of God. *Ipsam velle credere, Deus operatur in homine* (Aug. de spiritu et liter, &c. cap. 34). The first will to believe is wrought in man by God. If any ask, *Cur illi*

ita suaualeatur, ut persuadeatur; illi autem non ita? Why doth this man believe, and another remain in infidelity? *Hic digitus Dei*: the hand of God hath been here, working faith in the soul of him that believeth. All comes from this hand of mercy. *Quisquis tibi enumerat merita sua, quid tibi enumerat nisi munera tua?* (Aug. Confess. lib. ix. cap. 13). He that reckons to God his merits, what doth he reckon but God's mercies? *Quæ bona mea, dona tua*: those that are my goods, as God's gifts.

2. Though hands be here attributed to God, yet it is but by way of metaphor,—not literally and in a true propriety of speech. To conceive God to be as man with human dimensions, was the heresy of the Anthropomorphites; and he that thus grossly thinks of God, saith Jerome, makes an idol of God in his heart. But herein God stoops to the quality of our understandings, ascribing to himself anger and displeasure, as it were passions to the impassible; whereas *nec Deus affectu capitur, nec tangitur ira*: they are not passions, but perfections. God hath a mouth, by which he teacheth man wisdom; he hath feet, by which he walketh on the earth, his footstool; he hath hands, by which he giveth food to all flesh; he hath none of these organically as men have; but in the variety of effects which he produceth. So Bernard (Serm. 4 in Cant.): *Per effectum hæc habet, non per naturam*: (these he has effectively, not naturally.)

3. Observe that in the left hand there is a double benefit, riches and honour; in the right but a single one, length of days; yet this one far transcends both the other. For if we should restrain it to this world, long life is a great blessing, and more valuable than wealth and worship. But taking it, as it is meant, for eternity (for this life is but a span long; a span then, now scarce the length of a finger), as Psal. xxiii. 6, "I will dwell in the house of the Lord for ever;" originally to length of days, but fitly translated for ever. The left hand is as far exceeded by the right, as short mortality is by everlastingness. Aged Israel to his grandchildren, Ephraim and Manassch, two sons of Joseph,

when the father had placed the first-born, Manasseh, to his right hand, and Ephraim, the younger, to his left ; he, crossing his hands, laid the right upon Ephraim and the left upon Manasseh (Gen. xlviii. 14). When Joseph would have removed his hands, he refused : " I know it, my son, I know it. Manasseh also shall become a people, and he also shall be great ; but truly his younger brother shall be greater than he." The Lord doth bless many Manassehs with his left hand in riches and honours ; but blessed be that Ephraim to whom his right hand is commended. Lord, let others enjoy the treasures of thy left hand, but lay thy right upon our souls.

4. I conclude. Since the Lord, out of both his hands, pours and showers upon us these mercies, what should we do but be thankful ? Shall we receive benefits by heaps ; and is the incense of our gratitude of so thin a smoke ? All these blessings seem to say to man, Take, and take heed. *Accipe, redde, cave* : Receive, return, beware. Take warmth from me, saith Apparel ; heat from me, saith Fire ; strength from me, saith Bread. Restore thankfulness to the Giver. Or else beware lest the fire burn thee, water drown thee, air choke thee ; lest all give destruction that should give comfort. Receive in the name of God ; return in the praise of God ; or beware in the fear of God. To whom, for the blessings of both his hands, be glory ascribed from all lips and hearts, for ever and ever. **Amen.**

POLITIC HUNTING

"Esau was a cunning hunter, a man of the field: and Jacob was a plain man,
dwelling in tents."—*Gen.* xiv. 27.

POLITIC HUNTING.

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WHEN God hath a long while deferred his actual blessings to the importunate suppliants, and extended their desires, at last he doubles on them the expected mercy; so he recompenseth the dilation with the dilitation and enlarging of his favours. Rebekah had long been barren; and now the Lord opens her womb, and sets her a-teeming; she conceives two at once.

It is observable that many holy women, ordained to be mothers of men specially famous and worthy, were yet long barren. Sarah, the wife of Abraham, that bore Isaac; Rebekah, the wife of Isaac, that bore Jacob; Rachel, the wife of Jacob, that bore Joseph; Hannah, the mother of Samuel; Elisabeth, the mother of John the Baptist. Hereof may be given some reasons.

1. One Chrysostom (*Hom.* 49, in *Gen.*) gives, *Ut ex mirabili partu sterilium, præstrueretur fides partui virginis*: That by the miraculous child-bearing of barren women, a way might be made to believe the birth of Christ by a virgin.

2. To shew that Israel was multiplied, not by natural succession, but by grace. So Theodoret (*Quest.* 74, in *Gen.*)

3. To exercise the faith, hope, and patience of such as, notwithstanding a promise, had their issue delayed.

But now Isaac prays, God hears; Rebekah conceives: she conceives a double burden: a pair of sons struggling in her womb. Her body is no less disquieted with this plenty

than her mind was before with the lack of children. Esau and Jacob were born ; brethren they are, not more near in birth than different in disposition ; for " Esau was a cunning hunter, a man of the field : but Jacob was a plain man, dwelling in tents."

These two are the subject of my discourse, wherein I regard their *nomina*, *omina* : names and proceedings. Their names, Esau and Jacob, note their conditions for opposite. The one a cunning hunter, the other a plain man. Of both whom I will be bold to speak literally and liberally : literally, of their individual persons ; liberally, as they were figures and significations of future things.

For herein is not only regardable a mere history, but a mystery also. And as St Paul applied the true story of Isaac, the son of the free, and Ishmael, the son of the bond-woman, that by these things was another thing meant (Gal. iv. 24) ; so I may conclude of these two brothers in the same manner, verse 29 : " As then, he that was born after the flesh persecuted him that was born after the Spirit, even so is it now." So it is now, and so it shall be to the end of the world.

I must speak, *first*, of the first-born, Esau. It is probable he was called Esau in regard of his manner of birth. Verse 25, " He that came out first, was red all over like an hairy garment, and they called his name Esau."

Some derive it from the Hebrew word *Quasah*, which signifieth *to make* ; and taken passively, it implies a *perfect man*. For he came forth red and hairy ; red, to betoken his bloody disposition ; hairy, to shew his savage and wild nature. Other children are born with hair only on the head, eye-lids, and brows, but he was hairy all over ; promising extraordinary cruelty.

He had three names, 1. Esau, because he was complete. 2. Edom, because he was red of complexion ; or because he coveted the red pottage. 3. Seir, that is, hair.

You hear his name, listen to his nature. God's Spirit

gives him this character, "he was a cunning hunter," &c. A name doth not constitute a nature, yet in holy writ, very often the nature did fulfil the name and answer it in a future congruence.

The *character* hath two branches,

noting his } Dition.
 } Condition.

His condition or disposition was hunting ; his dition, portion, or seigniory, was the field : he was a field-man.

The first mark of his character is, "a cunning hunter;" wherein we have expressed

his { Power,
 } Policy.

His strength and his sleight ; his brawn and his brain. His might ; he was a hunter. His wit ; he was a cunning hunter.

His strength • *A Hunter.*

Hunting, in itself, is a delight lawful and laudable, and may well be argued for from the disposition that God hath put into his creatures. He hath naturally inclined one kind of beasts to pursue another, for man's profit and pleasure. He hath given the dog a secret instinct to follow the hare, the hart, the fox, the boar ; as if he would direct a man by the finger of nature to exercise those qualities which his divine wisdom created in them.

There is no creature but may teach a good soul one step toward his Creator. The world is a glass, wherein we may contemplate the eternal power and majesty of God. "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead," Rom. i. 20. It is that great book, of so large a character, that a man may run and read it. Yea, even the simplest man that can-

not read may yet spell out of this book that there is a God. Every shepherd 'hath this calendar, every ploughman this ABC. What that French poet divinely sung, is thus as sweetly Englished :

The world's a school, where, in a general story,
God always reads dumb lectures of his glory.

But to our purpose. This practice of hunting hath in it, 1. Recreation ; 2. Benefit.

Delight. Though man by his rebellion against his Creator forfeited the charter which he had in the creatures, and hereon Adam's punishment was that he should work for that *sudore vultus*, which erst sprung up naturally *beneficio creatoris* ; yet this lapse was recovered in Christ to believers, and a new patent was sealed them in his blood, that they may use them not only *ad necessitatem vitæ*, but also in *delectationem animi*. So God gives man not only bread and wine to strengthen his heart, but even oil to refresh his countenance. "Let thy garments be always white, and let thy head lack no ointment," Eccles. ix. 8. When Solomon had found men pulling on themselves unnecessary vexations in this world, and yet not buying peace in heaven with their troubles on earth, he concludes, "Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry ; for that shall abide with him of his labour, the day of his life that God giveth him under the sun," Eccles. viii. 15.

But there is a liberty, the bounds whereof, because men's affections cannot keep, it is better their understandings knew not. I may say of too many as Seneca ; *Nihil fælicitati eorum deest, nisi moderatio ejus* : They have happiness enough, if they could moderate it. Nothing is *magis proprium materiæ*, say philosophers, more proper to matter than to flow ; *nisi a forma sistitur*, unless the form restrain and stay it. Nothing is more peculiar to man than to run out, and to err exorbitantly, if grace direct not.

Men deal with recreation as some travellers do with ano-

ther's grounds; they beg passage through them in winter, for avoidance of the miry ways; and so long use it on sufferance that at last they plead prescription, and hold it by custom. God allows delights to succour our infirmity, and we saucily turn them to habitual practices. Therefore Solomon condemns it in some, as he commends it in others. "Rejoice in thy youth," and follow thy vanities; "but know, that for all this, God will bring thee into judgment," Eccles. xi. 9. And our Saviour denounceth a *væ ridentibus*, for they that will laugh when they should weep shall mourn when they might have rejoiced.

We often read of Christ weeping, never laughing; taking his creatures for sustentation, not for recreation. Indeed he afforded us this benefit; and what we had lost, as it were *ex postliminio*, he recovered to us. But it were strange that *hæres succedens in defuncti locum* should do more than the testator ever did himself or allowed by his grant; or that servants and sinners should challenge that which was not permitted to their Master and Saviour. But thus we pervert our liberty, as the Pharisees did the law, *in sensum reprobum* (to a corrupt sense). These hunt, but keep not within God's pale, the circumferent limits wherein he hath wounded and bounded our liberty.

Benefit. Recreations have also their profitable uses, if rightly undertaken.

1. The health is preserved by a moderate exercise. *Sedentariam agentes vitam*: they that live a sedentary life so find it.

2. The body is prepared and fitted by these sportive to more serious labours, when the hand of war shall set them to it.

3. The mind, wearied with graver employments, hath thus some cool respiration given it, and is sent back to the service of God with a revived alacrity.

His policy. *A Cunning Hunter.*

But we have hunted too long with Esau's strength, let us learn his sleight; *a cunning hunter*. Hunting requires *tantum*

artis, quantum martis (as much art as strength); plain force is not enough, there must be an accession of fraud. There is that common sense in the creatures to avoid their pursuers. Fishes will not be taken with an empty hook, nor birds with a bare pipe, though it go sweetly, nor beasts with Briareus' strength only, though he had an hundred hands. Here *astus polentior armis*: (sleight surpasses might). Fishes must have a bait, birds a net; and he that takes beasts must be a cunning hunter. "Can a bird fall into a snare upon the earth, where no gin is for him?" Amos iii. 5. Nay, often both vises and devices, toils and toilings, strength and stratagems, are all too little.

A Cunning Hunter.

It appears that Esau's delight was not to surprise tame beasts that did him service, but wild; for against the former there needed no such cunning. How easily is the ox brought to the yoke, the horse to the bit, the lamb to the slaughter? His intention and contention was against wild and noxious creatures.

This observation teacheth us to do no violence to the beasts that serve us. Solomon stamps this mark on the good man's forehead, that he is "merciful to his beast." And the law of God commanded that "the mouth of the ox should not be muzzled that treadeth out the corn." God opened the mouth of an ass to reprove the folly of Balaam, who struck her undeservedly for not going forward, when God's angel stood *ad oppositum*.

Those sports are then intolerable, wherein we vex those creatures that spend their strength for our benefit. God therefore often justly suffers them to know their own power, and to revenge themselves on our ingratitude. The Roman soothsayers divined that when bulls, dogs, and asses (beasts created for use and obedience) grew mad on a sudden, *bellum servile imminebat*, it boded some servile war and insurrection. But we may truly gather, that when God suffers those serviceable and domestic creatures to make mutiny and rebellion against us, that he is angry with

our sins; and that they no otherwise shake off our service than we have shaken off the service of God. So long as we keep our covenant with the Lord, he makes a league for us with the beasts of the field; but when we fall from our allegiance, they fall from theirs, and (without wonder) quit our rebellion against God with their rebellion against us. We see what we get by running from our Master; we lose our servants.

But if they that fly from God by contempt shall thus speed, what shall become of them that fly upon God by contumacy? If wicked Nabal could blame the servants, *qui fugiunt Dominos*, that ran from their masters; how would he condemn them, *qui persequuntur*, that run upon them with violence? But if we band ourselves against God, he hath his hosts to fight against us. Fowls in the air, fishes in the sea, beasts on the earth, stones on the street, will take his part against us. So long doth the hen clock her chickens as she takes them to be hers; but if they fly from the defence of her wings, she leaves them to the prey of the kite. So long as we obey God, heaven and earth shall obey us, and every creature shall do us service; but if we turn out-laws to him, we are no longer in the circle of his gracious custody and protection.

A Cunning Hunter.

As cunning as he was to take beasts, he had little cunning to save himself. How foolish was he to part with his birthright for a mess of lentile pottage? And since there is a necessary discussion of his folly, as well as of his cunning, I will take here just occasion to demonstrate it, and that in five circumstances.

1. He had a ravenous and intemperate desire. This appears by these phrases he used. 1. "Feed me, I pray thee" (verse 30); satisfy, saturate, satiate me; or let me swallow at once, as some read it: the words of an appetite insufferable of delay. 2. To shew his eagerness, he doubles the word for haste, *with that red, with that red pottage*; red was his colour, red his desire. He coveted red pottage, he

dwelt in a red soil, called thereon Idumea; and in the text, *Therefore was his name called Edom*. 3. He says, *I am faint*; and (verse 32) at the point to die, if I have it not; like some longing souls that have so weak a hand over their appetites, that they must die if their humour be not fulfilled. We may here infer two observations.

1. That intemperance is not only a filthy but a foolish sin. It is impossible that a ravenous throat should lie near a sober brain; there may be in such a man understanding and reason; but he neither hears that nor follows this. A city may have good laws, though none of them be kept. But as in sleepers and madmen, there is *habitus rationis, non usus et actus* (Sen ep. 21, ad Lucil): Such men have reason, but want the active use. *Venter præcepta non audit*, (Id. ep. 60): The belly hath no ears. Though you would write such men's epitaphs whilst they are living, yet you cannot; for *mortem suam antecesserunt*, they have ante-acted their death, and buried themselves alive; as the French proverb says, They have digged their grave with their teeth. The philosopher, passing through Vacia the epicure's grounds, said, *Hic situs est Vacia*: not here he lives, but here he lies; as it were dead and sepulchred. The parsimony of ancient times hath been admirable. The Arcadians lived on acorns; the Argives on apples; the Athenians on figs; the Tyinthians on pears; the Indians on canes; the Carmanes on palms; the Sauromatians on millet; the Persians on nasturtio, with cresses; and Jacob here made dainty of lentiles (Ælian var. hist. lib. 3).

2. That a man may epicurize on coarse fare, for lentile pottage was no extraordinary fine diet. But as a man may be a Cræsus in his purse, yet no Cassius in his pots; so, on the contrary, another may be (as it is said of Job) poor to a proverb, yet be withal as voluptuous as Esau. Men have *talem dentem, qualem mentem*: such an appetite as they have affection. And Esau may be as great a glutton in his pottage as those greedy dogs (Isa. lvi. 12) that fill themselves with strong wines; or those fat bulls that eat the lambs and calves out of the stall (Amos vi. 4). Thus the poor may

sin as much in their throat as the rich ; and be epicures *tam latè*, though not *tam lautè*, in as immoderate, though not so dainty fare. Indeed labour in many bodies requires a more plentiful repast than in others ; and the sedentary gentleman needs not so much meat as his drudging hind ; but in both this rule should be observed, *Quantum naturæ sufficiat, non quantum gulæ placeat* : Not what will please the throat, but what will content nature ; to eat what a man should, not what a man would. The poor mau that loves delicate cheer shall not be wealthy ; and the rich man that loves it shall not be healthy. As cunning as Esau was, here is one instance of his folly, *an intemperate appetite*.

2. His folly may be argued from his base estimation of the birthright ; that he would so lightly part from it, and on so easy conditions as pottage. It seems he did measure it only by the pleasures and commodities of this life, which were afforded him by it. " I am ready to die ; and what profit shall this birthright do me ? " verse 32 ; which words import a limitation of it to this present world, as if it could do him no good afterwards. Whereupon the Hebrews gather that he denied the resurrection. For this cause the apostle brands him with the mark of *profaneness* (Heb. xii. 16), that he changed a spiritual blessing for a temporal pleasure.

And what, O ye Esauites, worldlings, are momentary delights compared to eternal ? What is a mess of gruel to the supper of glory ? The belly is pleased, the soul is lost. Never was any meat, except the forbidden fruit, so dearly bought as this broth of Jacob. A curse followed both their feedings. There is no temporal thing without trouble, though it be far more worthy than the lentile-pottage. Hath a man good things ? he fears to forego them ; and when he must, could either wish they had not been so good, or a longer possession of them. Hath he evil ? they bring grief ; and he either wisheth them good or to be rid of them. So that good things trouble us with fear, evil with sorrow. Those in the future, these in the present. Those, because they shall end ; these, because they do not end. Nothing,

then, can make a man truly happy but eternity. Pleasures may last a while in this world, but they will grow old with us if they do not die before us. And the staff of age is no pole of eternity. He then hath too much of the sensual and profane blood of Esau in him that will sell everlasting birthrights and comforts for transient pleasures (IIeb. xii. 16.)

3. Another argument of his folly was ingratitude to God, who had in mercy vouchsafed him (though but by a few minutes) the privilege of primogeniture; wherewith divines hold that the priesthood was also conveyed. The father of the family exercised it during his life; and, after his decease, the first-born succeeded in that with the inheritance. And could Esau be ungrateful to a God so gracious? Or could he possibly have aspired to a higher dignity? Wretched unthankfulness, how justly art thou branded for a prodigy in nature! There are too many that, in a sullen neglect, overlook all God's favours for the want of one that their affections long after. *Non tam agunt gratias de tribunatu, quam queruntur, quod non sunt evecti in consulatum*: It is nothing with them to be of the court, except they be also of the council.

4. His obstinacy taxeth his folly; that, after cold blood, leisure to think of the treasure he sold, and digestion of his pottage, he repented not of his rashness. But, verse 34, "He did eat, and drink, and rose up, and went his way;" filled his belly, rose up to his former customs, and went his way without a *quid feci?* (what have I done?) Therefore it is added, "he despised his birthright." He followed his pleasures without any interception of sorrow, or interruption of conscience. His whole life was a circle of sinful customs; and not his birthright's loss can put him out of them. A circular thing implies a perpetuity of motion, according to mathematicians. It begins from all parts alike, *et in seipso definit*; ends absolutely in itself, without any point or scope objectual to move to. Earth was Esau's home; he looks after no other felicity; therefore goes his way with less

thought of a heavenly birthright than if he had missed the deer he hunted. It is wicked to sell heavenly things at a great rate of worldly ; but it is most wretched to vilipend them.

5. Lastly, his perfidious nature appeareth ; that though he had made an absolute conveyance of his birthright to Jacob, and sealed the deed with an oath, yet he seemed to make but a jest of it, and purposed in his heart not to perform it. Therefore " he said in his heart, The days of mourning for my father are at hand ; then will I slay my brother Jacob," chap. xxvii. 41. He tarried but for the funeral of his father, and then resolved to send his brother after him ; as Cain did Abel, because he was more accepted. It is hard to judge whether he was a worse son or a brother. He hopes for his father's death, and purposeth his brother's ; and vows to shed blood instead of tears.

Perhaps from his example those desperate wretches of England drew their instruction. They had sold their birthright, and the blessing which Jesus Christ, like old Isaac dying, bequeathed in his will to all believers, and all the interest in the truth of the gospel, to the pope for a few pottage,—red pottage, dyed in their own blood, for seeking to colour it with the blood of God's anointed and of his saints. And now, in a malicious rancour, seeing the children of truth to enjoy as much outward peace as they were conscious of an inward vexation, they expected but *diem luctus*, the days of mourning, when God should translate our late queen, of eternally blessed memory, from a kingdom on earth to a better in heaven ; and then hoped, like bustards in a fallow-field, to raise up their heavy fortunes *vi turbis*, by a whirlwind of commotion. But our *Pecator Orbis* (which was the real attribute of Constantine) beguiled their envious hopes. And, as Patrculus said of the Roman empire after Augustus's death, when there was such hope of enemies, fear of friends, expectation of trouble in all, *Tanta fuit unius viri majestas, ut nec bonis, neque contra malos opus foret armis*: Such was the majesty of one man, that his very

presence took away all use of arms. Our royal Jacob precluded all stratagems, prevented all the plots of these malicious Esauites, and settled us both in the fruition of the gospel and peace with it. But in the meantime God did punish their perfidious machinations, as he will do perjury and treason, wheresoever he find them; for he will nail upon the head of the perjurer his oath traitorously broken.

In all these circumstances it appeareth, that though Esau was subtle to take beasts, he had no cunning to hunt out his own salvation. From all which scattered stones (brought together) let me raise this building of instruction.

The wisest for the world are most commonly fools for celestial blessings. Wicked men can *sentire quæ sunt carnis*: (apprehend the things of the flesh), not of the Spirit. The prophet Jeremiah compounds both these, and shews how wisdom and folly may concur in one man. "They are wise to do evil, but to do good they have no knowledge," Jer. iv. 22. Let them war, they have their stratagems; let them plot in peace, they have their policies. For hunting, they have nets; for fowling, gins; for fishing, baits. Not so much as even in husbandry but the professors have their reaches: they know which way the market goes, which way it will go. Your tradesmen have their mysteries,—mysteries indeed, for the mystery of iniquity is in them. They have a stock of good words to put off a stock of bad wares; in their particular qualities they are able to school Machiavel.

But draw them from their centre earth, and out of their circumference, worldly policies, and you have not more simple fools. They have no acquaintance with God's statutes; and therefore no marvel if they misjudge vices for virtues. As Zebul told Gaal, that he mistook *umbras montium pro capitibus hominum*: (the shadows of the mountains for men). A man may easily run his soul upon the rocks of rebellion, whilst he neither looks to the card of conscience, nor regards the compass of faith.

A man of the Field.

We have taken the first branch of his character, the main proportion of his picture : " he was a cunning hunter." There is another colour added : " he was a man of the field." But because I take it for no other than an explanation of the former attribute, an exposition of the proposition, saving it hath a little larger extent, I do no more but name it.

We do not think because he is called a man of the field, that therefore he was a husbandman ; but as the Septuagint call him, a field man, in regard that he was continually conversant in the field. There was his sport, there was his heart. Therefore (ver. 28) did Isaac love Esau, " because he did eat of his venison." He loved his venison, not his conditions. Some would read it thus, "*because venison was in his mouth,*" and so turn his hunting into a metaphor ; as if by insinuation he had wound himself into the favour of Isaac. But the other reading is better, saving that, by the way, we may give a reprehension to such mouth-hunters.

If you would know who they are, they are the flatterers. Of whom we may say, as huntsmen of their dogs, They are well-mouthed, or rather ill-mouthed ; for ordinary dogs' biting doth not rankle so sore as their licking. Of all dogs they are best likened to spaniels ; but that they have a more venomous tongue. They will fawn, and fawn, and leap up, and kiss their master's hand, but all this while they do but hunt him ; and if they can spring him once, you shall hear them quest instantly, and either present him to the falcon, or worry and prey on him themselves, perhaps not so much for his flesh as for his feathers. For they love not *dominos*, but *dominorum* ; not their master's good, but their master's goods.

The golden ass, got into sumptuous trappings, thinks he hath as many friends as he hath beasts coming about him. One commends his snout for fairer than the lion's ; another his skin for richer than the leopard's ; another his foot for swifter than the hart's ; a fourth his teeth for whiter and more precious than the elephant's ; a last, his breath for

sweeter than the civet beast's; and it is wonder, if some do not make him believe he hath horns, and those stronger than bull's, and more virtual than the unicorn's. All this, while they do but hunt him for his trappings: uncase him, and you shall have them baffle and kick him! This doth Solomon insinuate: "Riches gather many friends; but the poor is separated from his neighbours," Prov. xix. 4. He says not the rich man, but riches. It is the money, not the man, they hunt.

The great one bristles up himself, and conceits himself higher by the head than all the rest; and is proud of many friends. Alas! these dogs do but hunt the bird of paradise for his feathers. These wasps do but hover about the gally-pot, because there is honey in it. The proud fly sitting upon the chariot-wheel, which, hurried with violence, huffed up the sand, gave out that it was she which made all that glorious dust. The ass, carrying the Egyptian goddess, swelled with an opinion that all those crouches, cringes, and obeisances, were made to him. But it is the case, not the carcass, they gape for. So may the chased stag boast how many hounds he hath attending him. They attend, indeed, as ravens, a dying beast. Acteon found the kind truth of their attendance. They run away as spiders from a decaying house; or as the cuckoo, they sing a scurvy note for a month in summer, and are gone in June or July, sure enough before the fall. These hunters are gone; let them go; for they have brought me a little from the strictness and directness of my intended speech. But as a physician coming to cure, doth sometimes receive some of his patient's infection; so I have been led to hunt a little wide to find out these *cunning hunters*.

Be pleased to observe two general notes, and then I will come to the application.

1. These two brethren were born together, were brought up together; yet how great difference was there in their composition of bodies, in their disposition of minds, in their events of life; or, as they say, in their fortunes?

1. For bodies; one was rough and hairy, the other was

smooth and plain. This is seldom seen in children begot and borne of the same parents ; but seldom or never in two borne at one birth. And we may go so far with the physiognomist to say, that complexion (though not guides) yet inclines the inward disposition.

2. For disposition of mind, this text shews a wide and opposite difference. Esau was a "cunning hunter," a man of the field ; but" Jacob "a plain man, dwelling in tents." And Gregory observes from this example (Lib. 5, moral) the remoteness or contrariety of worldlings' and holy men's delights. Men of the world hunt after the pleasures of the world, as Esau : men of grace give themselves to the contemplation and study of virtue, as Jacob.

3. For events or success in this world, there was such distance as greater could not be imagined ; for it is here said, "the elder shall serve the younger." The privilege of primogeniture belonged to Esau ; yet both that and the blessing went to Jacob. If among us the eldest son sell all his lands to a younger brother, many are ready to bless his stars, and to say, He is born to better fortunes. Divers things are here figured.

1. Literally here is intended, that the Idumeans, the seed of Esau, should be subject to the Israelites, the posterity of Jacob. So we read, that they were subdued to Israel by David. "All they of Edom became David's servants," 2 Sam. viii. 14, and so continued to the reign of Jotham. This gave the Jews not only a superiority in temporal dominions, but in spiritual blessings, the grace and mercy of God ; for they were the visible church, and Edom was cut off.

2. Mystically this signifies the carnal Jews subdued to the Christians ; though the other were the elder people (Aug. de Civit. Deo, lib. 16, c. 25.) Therefore it is observable, that in the genealogy of Christ (Matth. i.), many of the first-born were left out. Seth is put in for the son of Adam, yet his eldest son was Cain (Luke iii. 38.) So Abraham begat Isaac (Matth. i. 2), yet his eldest son was Ishmael ; Isaac begat Jacob, yet here his first-born was

Esau. Jacob begat Judah, yet his first-born was Reuben. And David begat Solomon in Matthew's genealogy, Nathan in Luke's, yet both younger brethren by Bathsheba. Israel is called God's first-born (Exod. iv. 22), and his chosen people, his appropriation. *Populus Judæus adumbratus fuit in his progenitis*: The Jews were figured in these first-born; and we the Gentiles, that were the younger brothers, have got away the birthright. They are cast off, we grafted in; so that now the elder serveth the younger (Rom. xi. 24.)

Which teacheth us to look well to our charter in Christ; for it is not enough to be born of believing parents, but we must also be believers. Job may sacrifice for, not expiate, his son's sins. It is sinful for men on earth to deprive the first-born; but God may, and doth it. "Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger; and his left hand on Manasseh's head, guiding his hands wittingly, though Manasseh was the first-born," Gen. xlviii. 14. And, verse 18, "When Joseph said to him, Not so, my father; Jacob answered, I know it my son, I know it." Thus generation may be cut off, regeneration never. A man may be lost, though born in the faith, unless he be born again to the faith. Neither is it enough for Ishmael to plead himself the son of Abraham, unless he can also plead himself the son of God, and an heir of Abraham's faith.

2. Commend me here to all *Genethliacks*, casters of nativities, star-worshippers, by this token, that they are all impostors, and here proved fools. Here be twins conceived together, born together; yet of as different natures and qualities as if a vast local distance had sundered their births, or as if the original blood of enemies had run in their several veins. It is St Augustine's preclusion of all star predictions out of this place (*De Civit. Deo*, lib. iv. cap. 5). And since I am fallen upon these figure-casters, I will be bold to cast the destiny of their profession, and honestly lay open their juggling in six arguments.

1. The falsehood of their *Ephemerides*. The prognostica-

tors, as if they were midwives to the celestial bodies, plead a deep insight into their secrets ; or as if, like physicians, they had cast the urine of the clouds, and knew where the fit held them : that it could neither rain nor hail, till some star had first made them acquainted with it. Demonstration hath proved these so false and ridiculous, that they may rather *commovere nauseam quàm bilem* (excite our disgust than our anger), and *risum* (contempt) more than both.

Perhaps when some appoint rain on such a day, some frost, others snow, a fourth wind, a last calm and fair weather ; some of these may hit, some of these must hit : but, lightly, he that against his knowledge told true to-day, lies to-morrow ; and he that lied yesterday, may happen right next day : as a blind archer may kill a crow.

For this cause, I think, some were called erring or wandering stars ; not so much that they were uncertain in their own seats and motions, as because they caused to err their clients and gaping inquisitors. And so they are called *erring*, in the same phrase and sense as Death is called *pale* ; not that it is pale itself, but because it maketh those pale it seizeth on ; and winter durty, not *formaliter* (formally), but *secundum effectum*, because it maketh the earth durty. So that rather their own speculations by the stars, than the stars, are erring : both *decepto sensu cum judicio, et corruptis organis*.

Therefore some of the subtler have delivered their opinions in such spurious, enigmatical, dilogical terms, as the devil gave his oracles ; that since heaven will not follow their instructions, their constructions shall follow heaven. And because the weather hath not fallen out as they have before told, they will now tell as the weather falls out. So that reading their books you would think, as the beggars have their *canting*, they had got a new language out of the elements, which the poor earth never did or shall understand : and it is thought that canting is the better language, because it is not so ambitious as to meddle with the stars ; whereof the prognosticator's head comes as short, as his tongue doth of the beggar's eloquence.

2. The state of fortune-tellers and prophecy-usurpers, which is not only poor and beggarly (as if the envious earth refused to relieve those that could fetch their living out of the stars) but also ridiculous.

Nil habet infelix paupertas durius in se,
Quàm quòd ridiculos homines facit:

(Unhappy poverty hath nothing harder in itself, than that it makes men ridiculous.) This is not all ; but they are utterly ignorant of their own destinies. Now *qui sibi nescius, cui præsius?* He that is a fool for himself, how should he be wise for others ? Thracias the soothsayer, in the nine years' drought of Egypt, came to Busiris the tyrant,

Monstratque piari
Hospitis effuso sanguine posse Jovem,

and told him that Jupiter's wrath might be appeased by sacrificing the blood of a stranger. The tyrant asked him, what countryman he was,—of Egypt, or an alien ? He told him, a stranger.

Illi Busiris ; fies Jovis hostia primus,
Inquit, et Egypto tu dabis hospes aquam :
Thou, quoth the tyrant, art that lucky guest,
Whose blood shall wet our soil, and give us rest.

It is reported that Biron, a French marshal, came to an astrologer, to know the future success of his plots ; which, because he gave disastrous, the angry duke began to his mischievous intendments in the fate-teller's blood. Can they read other men's fates in the stars, and not their own ? Therefore one wittily wrote on such a book, after throwing it into the fire :

Thy author foretels much ; alas ! weak friend,
That he could not prognosticate thy end.

3. The quick moving of the celestial bodies, and their remoteness from our eyes ; both our sense is too weak to pierce into those fires, and those fires are too quick in mo-

tion for our apprehension. Therefore saith St Augustine, *Si tam celeriter alter post alterum nascitur, ut eadem pars horoscopi maneat, paria cuncta quæro, quæ in nullis possunt geminis inveniri* (De Civ. Deo, lib. v. cap. 3): If one of the twins be so immediately born after the other, that the same part of the horoscope abide, I require likeness and equality in them both, which can in no twins be found. We see here two brethren born together (it is most likely) under the reign of one planet or constellation, yet more different in natures than the planets themselves.

To this they answer, that even this cause, the swift motion of the planets, wrought this diversity, because they change their aspects and conjunctions every moment. This would one Nigidius demonstrate, who, upon a wheel turning with all possible swiftness, let drop at once two aspersions of ink, so near together as possibly he could, yet *stante rota*, &c. the wheel standing still, they were found very remote and distant; whereby he would demonstrate, that in a small course of time a great part of the celestial globe may be turned about. But this St Austin soundly returns on them: That if the planetary courses and celestial motions be so swift, it cannot be discerned under what constellation any one is born. And Gregory (Hom. 10, sup. Evang.) wittily derides their folly, that if Esau and Jacob were not therefore born under one constellation, because they came forth one after another, by the same reason, neither can any one be born under one constellation, because he is not born all at once, but one part after another.

4. *Vita brevis hominum*: man's short and brittle life. If our age were now, as it was with the patriarchs, when the stag, the raven, and long-lived oak, compared with man's life, died very young, they might then observe and understand the motion and revolution of the stars, and behold their effects; when, if any star had long absented itself from their contemplation, they could stay two or three hundred years to see it again. But now, as an English nightingale sung:

Who lives to age
Fit to be made Methuselah's page?

On necessity this astrologer must live so long as to have observed the life of such a man, born under such a planet; and after him another born in the like manner. Nay, he must overtake the years of Methuselah in the successive contemplation of such experiments. But this life is not given, therefore not this knowledge.

5. The infinite number of the stars takes from them all possibility of infallible predictions. They cannot give their general number; and can they give their singular natures?

To attempt it is *imprudentia cæcissima*; to affirm it, *impudentia effrontissima*: blind dotage, shameless impudence.

6. The various dispositions, conditions, natures, and studies, *coætaneorum*, of such as are born together. So Gregory reasons of these twins: *Cum eodem momento mater utrumque fuderit, cur non una utriusque vitæ qualitas (vel æqualitas) fuit?* (Hom. 10, in Evang.) When the mother brought them both forth at one instant, how comes it to pass that they have not the same quality and equality in their lives? Are not many born at the same time, and under the same constellation, *Quorum processus et successus varios et sæpe contrarios videmus?* Whose proceedings and events we behold so different?

If we may give credit that Romulus and Remus were both born of a vestal (defiled by a soldier) at one birth, both exposed together to a wild desert, both taken together and nourished of a she-wolf, both building and challenging Rome; yet Romulus slew his brother, and got the kingdom of that city, and, after his own name, called it Rome.

If Castor, Pollux, and Helena were got by Jupiter, and hatched by Læda out of one egg, how came they to so various fortunes?

Cicero mentions it for the Chaldean folly (*Ænead. b. De Divinat. lib. 2*), that they would have *omnes eodem tempore ortos*, all that were born (wheresoever) together, *eâdem conditione nasci*, to be born to the same condition.

But were all the infants slain at one time by Herod born under one constellation? Or all the old world drowned in the deluge under one star? Or all soldiers slain in one field

under the same sign? The mathematicians were wont to affirm that all born under the sign Aquarius would be fishers; but in Getulia there are no fishers (Greg. Hom. 10, in Evang). Was never any there born under the sign Aquarius? The Cretians (saith Paul) were always liars. What, were they all born under Mercury? The Athenians, greedy of novelties, had they all one predominant star? The Belgic warriors, were they therefore all borne under the reign of Mars?

But I have spent too much breath about this folly of prognosticators. Of whom it may be said, that not only "the children of this world are wiser in their generation than the ehildren of light" (Luke xvi. 8); but they would be wiser *ipsa luce* than the light itself. They would know more than saints and angels, and search out the uninvestigable things of the Lord. *Nam si que quæ eventura sunt, prævideant, æquiparent Jovi*: If they could foresee future things, they would brag themselves equal to God. But secret things belong to God, *revealed to us*. The other is both arrogant in man and derogant to God. And Gregory says well: "If such a star be a man's destiny, then is man made for the stars, not the stars for man." The devils know not future events; and will these boast it? *Sus Minervam scilicet.*

"They grew up together;" and presently "Esau was a cunning hunter," Jacob "a plain man." We see that even youth doth insinuate to an observer the inclination and future course of a man. The sprig shooting out of the tree bends that way it will ever grow. "Teach a child a trade in his youth, and when he is old he will not forget it," saith Solomon. Esau entered quickly into the black way which leads to the black gates, that stand ever ready open for blaek souls. *Patet atri janua ditis*. As if he should want rather time for his sport than sport for his time, he begins carly, at the very threshold of his life and morning of his years. *Nequiti æcursus celerior quam atatis*: His wickedness got the start of his age.

And did he ever stay his course, that foolish parents should be so indulgent to their children's licentiousness? Nay even ready to snib and check their forwardness to heaven with that curb, A young saint an old devil, and wild youth is blessed with a stayed age? But indeed most likely a young saint proves an old angel, and a young Esau an old devil.

And hence follows the ruin of so many great houses, that the young master is suffered to live like an Esau till he hath hunted away his patrimony, which scarce lasts the son so many years as the father that got it had letters in his name. But what cares he for the birthright; when all is gone, he, like Esau, can live by the sword. He will fetch gold from the Indies, but he will have it. But he might have saved that journey, and kept what he had at home. If the usurer hath bought it, though for porridge, he will not part with it again though they weep tears. It is better to want superfluous means than necessary moderation. *In se magna ruunt, sumisque negatum est, stare diu*: (Ponderous edifices fall by their own weight, and lofty pinnacles never stand long); especially when the huge colossus have not sound feet. Vast desires, no less than buildings, where foundations are not firm, sink by their own magnitude. And there comes often fire *ex rhamno* out of the bramble that burns up the men of Shechem (Judg. ix. 20), and sets on fire the eagle's nest in the cedars. *Parum justo*, "A little that a righteous man hath is better than the riches of many wicked," Psal. xxxvii. 16. And a plain Jacob will prosper better than a profane hunting Esau. Let a man begin then with God. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," Psalm cxix. 9.

Thus literally. Let us now come to some moral application to ourselves.

Hunting is, for the most part, taken in the holy Scripture in the worst sense. So Nimrod was a hunter, even to a proverb (Gen. x. 9); and that before the Lord, as without fear of his majesty. Now if it were so hateful to hunt beasts, what is it to hunt men? The wicked oppressors of

the world are here typed and taxed, who employ both arm and brain to hunt the poor out of their habitations, and to drink the blood of the oppressed. Herein observe,

the { Persons hunted.
 { Manner of hunting.
 { Hounds.

The Poor

are their prey,—any man that either their wit or violence can practise on. Not so much beggars; yet they would be content to hunt them also out of their coasts; but those that have somewhat worth their gaping after, and whose estates may minister some gobbets to their throats. *Aquila non capit muscas*: the eagles hunt no flies so long as there be fowls in the air. The commonalty, that by great labour have gotten a little stay for themselves, these they hunt and lie along, and prey on their prostrate fortunes.

If they be tenants, woe is them! Fines, rents, carriages, slaveries shall drink up the sweat of their brows. There is law against coiners; and it is made treason justly to stamp the king's figure in forbidden mettals. But what is mettall to a man, the image of God? And we have those that coin money on the poor's skins; traitors they are to the King of kings.

The whole country shall feel their hunting. They hunt commons into severals; tilled grounds into pastures, that the gleanings are taken from the poor which God commanded to be left them; and all succour, except they can graze in the highways. And to others, to whom their rage cannot extend, their craft shall; for they will hoist them in the subsidies, or overcharge them for the wars, or vex them with quarrels in law, or perhaps their servants shall in direct terms beat them. Naboth shall hardly keep his vineyard if any nook of it disfigures Ahab's lordship. If they cannot buy it on their own price, they will to law for it;

wherein they respect no more than to have *ansam querelæ*, a colourable occasion of contention ; for they will so weary him that at last he shall be forced to sell it. But Tully says of that sale, *Ereptio non emptio est* : It is an extorting, not a purchasing (Lib. 4, in Ver.)

Thus the poor man is the beast they hunt ; who must rise early, rest late, eat the bread of sorrow, sit with many a hungry meal, perhaps his children crying for food, while all the fruit of his pains is served into Nimrod's table. Complain of this while you will, yet, as the orator said of Verres, *Pecuniosus nescit damnari*. Indeed a money-man may not be damnified, but he may be damned. For this is a crying sin, and the wakened ears of the Lord will hear it ; neither shall his provoked hands forbear it. *Si tacuerint pauperes, loquentur lapides* : If the poor should hold their peace, the very stones would speak. The fines, rakings, enclosures, oppressions, vexations, will cry to God for vengeance. "The stone will cry out of the wall, and the beam out of the timber shall answer it," Hab. ii.

You see the beasts they hunt ; not foxes, not wolves nor boars, bulls nor tigers. It is a certain observation, no beast hunts its own kind to devour it. Now if these should prosecute wolves, foxes, &c., they should then hunt their own kind, for they are these themselves ; or rather worse than these, because here *homo homini lupus*. But though they are men they hunt, and by nature of the same kind, they are not so by quality ; for they are lambs they persecute. In them there is blood, and flesh, and fleeee to be had ; and therefore on these do they gorge themselves. In them there is weak armour of defence against their cruelties, therefore over these they may domineer. I will speak it boldly ; there is not a mighty Nimrod in this land that dares hunt his equal ; but over his inferior lamb he insults like a young Nero. Let him be graced by high ones, and he must not be saluted under twelve score off. In the country he proves a termagant ; his very seowl is a prodigy, and breeds an earthquake. He would be a Cæsar, and tax all ; it is well if he prove not a cannibal. Only Macro salutes Seianus so

long as he is in Tiberius' favour; cast him from that pinnacle, and the dog is ready to devour him.

You hear the object—they “hunt.” Attend the manner, and this you shall find, as Esau's, to consist in two things: *force* and *fraud*. They are not only *hunters*, but *cunning hunters*.

1. For their force. They are *robusti latrones* (strong spoilers), and have a violent, impetuous, imperious hunting. “Desolation and destruction are in their paths,” Isa. lix. 7. We may say of them as Tertullian said of the Montanists, *Non tam laborant ut ædificarent sua, quam ut destruerent aliena*. They seek not so much their own increasing as the depopulation of others. Philosophers hold the world to be composed of three concurrent principles—matter, form, and privation; holding the last to be rather a principle of transmutation than of establishment. Oppressors, besides the matter, which is the commonwealth, and the form, which is justice, have denied to make necessary also privation.

There are sins which strive only *intra orbem suum furere*; which have no further latitude than the conscience of the committer; they are private and domestic sins, the sting whereof dies in the proprietary. Such are prodigality, envy, sloth, pride. Though evil example may do somewhat, they have no further extension. But some are of so wild a nature that they are mallets and swords to the whole country about them. And these are distinctly the sins of the hand. So Micah ii. 2: “They covet fields, and take them by violence; and houses, even a man and his heritage.” Why do they all this, but because *manus potest*, “It is in the power of their hand?” (verse 1.) And they measure their power, saith Seneca, by the span, by the reach of their hands. *Injuriis vires metuntur* (De Benef. lib. i.) Anaxagoras thought man the wisest of all creatures, because he hath hands, whereby he can express all signs. He might have concluded him the most wicked of all creatures, *quia manuatus*, because he hath hands; for no tiger or vulture under heaven is more hurtful with his claws and talons than man

with his hands. Achilles asked Palamedes, going to the Trojan wars, why he went without a servant? He showed him his hands, and told him they were *loco servorum*, in stead of many servants. *Manus organum organorum*. Their dexterity and aptness chargeth them with sins, whereof the other parts are no less guilty.

For the most part, those beasts have least immanity that have most strength. Oxen, and horses, and elephants, are tame and serviceable, but bees and hornets have stings. So wisely hath the Creator disposed, that there may not be a conjunction *et potentiae et malevolentiae*: that might and malice may not meet. So they are suffered to have will to hurt, and not power; or power, and not will. The cursed cow hath short horns. But these hunters have got both. The poet saith:

That lions do not prey on yielding things;
Pity's infeoffed to the blood of the kings.

Posse et nolle, nobile: That thou mayest harm and wilt not, is, *laus tua*, thy praise; that thou wouldst, and canst not, *gratia Dei*, is God's providence. Haman would hang Mordecai, and cannot; he is a villain in hell for his intent. David, when he had Saul in the cave, could hurt and would not; he is a saint in heaven. Shimei would, but cannot kill, though rail on, David; David can, and will not kill Shimei. The hot disciples would have fire from heaven to destroy the Samaritans, and could not; Christ could command it, and would not. How rare is a man of this disposition among us! If advantage hath thrust a booty into his hands, the lamb is in the wolves' cave with more security. Plead what thou wilt, prostrate thy own innocence, aggravate the oppressor's cruelty; he answers as Æsop's wolf answered the lamb, "Thy cause is better than mine, but my teeth are better than thine; I will eat thee." And this is a shrewd invincible argument, when the cause must be tried out by the teeth. *Pactum non pactum est, non pactum pactum est; quicquid illis lubet*: Bargain or not bargain, the law must be on their sides. *Nemo potentes tutus*

potest aggredi: He comes to his cost, that comes to complain against them (Sen. in Medea.)

2. For their *fraud*. They are *cunning* hunters. They are foxes as well as lions to get their prey. Nay, the fox's head doth them often more stead than the lion's skin. "They hunt with a net," Micah vii. 2. They have their politic gins to catch men. Gaudy wares and dark shops (and would you have them love the light that live by darkness, as many shopkeepers?) draw and tole customers in, where the crafty leeches can soon feel their pulses; if they must buy, they shall pay for their necessity. And though they plead, we compel none to buy our ware, *caveat emptor*; yet with fine voluble phrases, damnable protestations, they will cast a mist of error before an eye of simple truth, and with cunning devices hunt them in. So some among us have feathered their nests, not by open violence, but politic circumvention. They have sought the golden fleece, not by Jason's merit, but by Medea's subtilty, by Medea's sorcery.

If I should intend to discover these hunters' plots, and to deal punctually with them, I should afford you more matter than you would afford me time. But I limit myself, and answer all their pleas with Augustine: "Their tricks may hold *in jure fori*, but not *in jure poli*: in the Common Pleas of earth, not before the King's bench in heaven." (De Vita et Morib. Christ.)

Neither do these cunning hunters forage only the forest of the world, but they have ventured to enter the palc of the church, and hunt there. They will go near to empark it to themselves, and thrust God out. So many have done in this land; and though it be danger for the poor hare to preach to lions and foxes, I am not afraid to tell them that they hunt where they have nothing to do. Poor ministers are dear to them, for they are the deer they hunt for. How many parishes in England, almost the number of half, have they empailed to themselves, and chased the Lord's deer out? Yea now, if God lay challenge to his own ground against their sacrilegious appropriations, for his own titles,

they are not ashamed to tell him they are none of his, and what laws soever he hath made, they will hold them with a *non obstante*. They were taken into the church for patrons—defenders; and they prove offenders—thieves; for most often *patrocinia, latrocinia* (patronage is spoliation).

You have read how the badger entertained the hedgehog into his cabin as his inward friend; but being wounded with the prickles of his offensive guest, he mannerly desired him to depart in kindness as he came. The hedgehog thus satisfies his just expostulation, that he for his part found himself very well at ease; and they that were not, had reason to seek out another place that likes them better. So the poor horse, entreating help of the man against the stag, ever after *non equitem dorso, non frænum depulit ore*: They have rid us, and bridled us, and backed us, and spurred us, and got a tyranny over us, whom we took in for our familiar friends and favourites.

3. Now for their hounds, besides that they have long noses themselves, and hands longer than their noses, they have dogs of all sorts.

Beagles, cunning intelligencers. *Eò laudabilior, quò fraudulentior*: The more crafty they are, the more commendable (Aug. Confes. lib. i.)

Their setters, prowling promoters; whereof there may be necessary use, as men may have of dogs, but they take them for mischievous purposes.

Their spaniels, fawning sycophants, that lick their masters' hands, but are brawling ever at poor strangers.

Their great mastiffs, surly and sharking bailiffs, that can set a rankling tooth in the poor tenant's ribs.

They have their bandogs, corrupt solicitors, parrot-lawyers, that are their properties and meer trunks, whereby they inform and plead before Justice against justice. And as the hounds can sometimes smell out the game before their master, as having a better nose than he an eye; so these are still picking holes in poor men's estates, and raking up broken titles; which if they justly be defended,

actio sit non lustralis, sed secularis: (The suit may last, not a term, but a century). Where if (because justice doth sometimes prevail) it go against them, yet *major est expensarum sumptus, quam sententiæ fructus*: The cost is more chargeable than the victory profitable.

Some of them, whose pale is the Burse, have their blood-hounds, long-nosed, hook-handed brokers, that can draw the sinking estate of poor men by the blood of necessity. If they spy pride and prodigality in the streets, they watch over them as puttocks over a dying sheep. For *pascuntur scelere*: they are not doves but ravens, and therefore *sequuntur cadavera*, follow carcasses. Oh that some blessed medicine could rid our land of these warts and scabs—free us from these curs! The cunning hunters could not do so much mischief without these lurchers, these insatiate hounds.

Thus I have shewn you a field of hunters; what should I add, but my prayers to heaven and desires to earth that these hunters may be hunted! The hunting of harmful beasts is commended; the wolf, the boar, the bear, the fox, the tiger, the otter. But the metaphorical hunting of these is more praiseworthy; the country wolves or city-foxes deserve most to be hunted. *Non est meæ parvitatîs, &c.* I am too shallow to advise you *de modo*: I only wish it might be done. They that have authority to do it know best the means. I will but discover the game, and leave it to their hunting, naming the persons they should hunt; they know the hounds wherewithal.

1. There is the wild-boar that breaks over God's mounds and spoils his vineyard. "The boar out of the wood doth waste it, and the wild beast of the field doth devour it," Psal. lxxx. 13. This is the depopulator that will forrage and lay all waste, if he be not restrained. What, do you call him a wasting boar? He rather encloseth all, breaketh up none. Yes; he lays waste the commonwealth, though he encloseth to himself. He wasteth societies, communities, neighbourhood of people, turns them out of their ancient doors, sends them to the wide world to beg their bread.

He is a bloody boar, and hath two damnable tusks ; money to make him friends, and to charm connivance ; and a wicked conscience that cares not to swim to hell in blood. The brawny shield of this boar, whereby he bears off all blows of curses, is the security of his own dead heart ; he thinks the cries and ululations of widows and orphans the best music. When the hand of God strikes him (as strike him it will, and that fearfully), he even rouseth and rageth on him ; and dics like an angry boar, foaming at the mouth, as if he were spitting defiance at heaven. Let this beast be hunted.

2. There is the fox, the crafty cheater, that steals the grapes. "Take in the foxes," &c. (Cant. ii. 15.) It is God's charge to hunt him. He turns beasts out of their dens by defiling them. He sold his conscience to the devil for a stock of villanous wit. He hath a stinking breath, corrupted with oaths and lies ; and a ravenous throat to prey upon men's simpleness. If all tricks fail, he will counterfeit himself dead, that so drawing the fowls to feed upon him, he may feed upon them (Plin.) The defrauder puts on a semblance of great smoothness ; you would take him for a wonderful honest man. Soft, you are not yet within his clutches ; when you are, Lord have mercy on you, for he will have none !

3. There is the bloody wolf, the professed cutthroat, the usurer. Hunt him, seize on his den ; it is full of poor men's goods. What a golden law would that be which were called a statute of restitution ! Such a one as Nehemiah enacted (Neh. v. 11), that land and vineyards, houses and goods, mortgaged into usurer's hands, should be restored ; when he sealed it with a sacramental oath, and made them swear consent to it. "And he shook his lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise ; even thus be he shaken out and emptied. And all the congregation said, Amen," ver. 13. But if they will not restore by themselves, they shall by their posterity. For, as Pliny writes of the wolf, that it brings forth blind whelps ; so the usurer

lightly begets blind children that cannot see to keep what their father left them. But when the father is gone to hell for gathering, the son often follows for scattering. But God is just. "A good man leaveth his inheritance to his children's children; and the wealth of the sinner is laid up for the just," Prov. xiii. 22.

4. There is also the badger, a beast of rapine. We have fellows among us, the engrossers of corn, the raisers of price, sweeping away whole markets. We call these badgers. The poor that comes with a little money, cannot speed but at an unreasonable rate; they engross all. And, by their capacity, or rather rapacity, having so much in their hands, they sell it at the place of their transporting, at their own price.

5. The dromedary would also be better hunted. I mean the vagrant rogues whose lives are nothing but an exorbitant course; the main begging, the by's filching and stealing; only they are not so serviceable as the dromedary, which is a beast of quick feet and strange speed. The reason is given by Aristotle, because the extreme heat of nature doth waste all the unctuousity and fatness, and thereby gives greater agility. But these dromedaries are not swift. Let one charitable constable amongst a hundred light on him, and give him correction, and a passport to his (false-named) place of birth, and he will not travel above a mile a-day. Let them alone, and they will traverse their ways (Jer. ii. 13), which are no ways; for they cannot keep the beaten path: let them be where they will, they are never out of their way. They may boast themselves of the brood of Cain, for they are perpetual renegades. If the stocks and whip-post cannot stay their extravagancy, there remains only the gal-house.

6. Let the roaring bull be hunted; the bulls of Bashan, the bulls of Rome; sent over by the pope *ad interitum*, either of us or themselves; for their end is not *implere ecclesiam*, but *cæmiterium*: to fill churchyards with dead bodies, not the church with living souls. No service would be so welcome to them as the Sicilian vespers, or the Pari-

sian mattins. But since no drug is current in their shops but *diacatholicon*, treason and ruin, let it be first ministered to themselves to purge their burning fevers. And since the pope sends his bulls into England so thick, bellowing to call his calves together, and to excite their revolting from their sovereign; let them speed no otherwise than those bulls once did, that called in another bull, which was *Bull* the hangman, to dispatch them all.

If you be disposed to hunt, hunt these beasts that havoc the commonwealth. Let the lambs alone, they do much good, no hurt. And to this chase use all your skill: in this work it shall be your commendation to be cunning hunters. The Lord shall empark you within the pale of his own merciful providence, and restrain the savage fury of your enemies. Let those, whom God hath made masters of this serious game, and given commission to hunt vicious persons, look to it. Let every particular man hunt vice out of his own heart. If there be any violence to get the kingdom of heaven, use it: if any policy to overthrow Satan and his accomplices, against whom we wrestle, exercise it. This war shall be your peace. You shall help to purge the land of noxious beasts; and cleanse your own hearts from those lusts which, if you hunt not to death, shall hunt you to death, as was the moral of Acteon. And God that gives you this command and courage, shall add for it a merciful recompense; taking you at last from this militant chase to the park of his triumphant rest. Amen.

THE
TAMING OF THE TONGUE.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison."—
James III. 8.

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HERE is a single position, guarded with a double reason. The position is, *No man can tame the tongue*. The reasons; 1. *It is unruly*. 2. *Full of deadly poison*. Here is busy dealing with a wild member; a more difficult task; and intractable natures have met. *Tongue* is the subject (I mean in the discourse), and can you ever think of subjecting it to modest reason, or taming it to religion? Go lead a lion in a single hair, send up an eagle to the sky to peck out a star, coop up the thunder, and quench a flaming city with one widow's tears; if thou couldst do these, yet *nescit modò lingua domari* (the tongue can no man tame). As the proposition is backed with two reasons; so each reason hath a terrible second. The evil hath for the second unruliness; the poisonfulness hath deadly. It is evil, yea, unruly evil; it is poison, yea, deadly poison. The fort is so barricaded, that it is hard scaling it; the refractory rebel so guarded with evil and poison, so warded with unruly and deadly, as if it were with giants in an enchanted tower, as they fabulate, that no man can tame it. Yet let us examine the matter, and find a stratagem to subdue it.

In the Proposition

we will observe, 1. The nature of the thing to be tamed.

2. The difficulty of accomplishing it. The insubjectable subject is the *tongue*, which is, 1st, A member; and, 2d,

$$\text{An } \left\{ \begin{array}{l} \text{Excellent} \\ \text{Necessary} \\ \text{Little} \\ \text{Singular} \end{array} \right\} \text{ Member.}$$

It is a Member.

He that made all made the tongue; he that craves all, must have the tongue. It is an instrument; let it give music to him that made it. All creatures in their kind bless God (Psalm cxlviii). They that want tongues, as the heavens, sun, stars, meteors, orbs, elements, praise him with such obedient testimonies as their insensible natures can afford. They that have tongues, though they want reason, praise him with those natural organs. The birds of the air sing, the beasts of the earth make a noise; not so much as the hissing serpents, the very dragons in the deep, but sound out his praise. Man, then, that hath a tongue, and a reason to guide it (and more, a religion to direct his reason), should much more bless him. Therefore, says the psalmographer, that for the well tuning of his tongue is called the Sweet Singer of Israel, "I will praise the Lord with the best instrument I have," which was his tongue.

Not that praises can add to God's glory, nor blasphemies detract from it. The blessing tongue cannot make him better nor the cursing worse. *Nec melior si laudaveris, nec deterior si vituperaveris* (Aug. in Psalm cxxxiv.): As the sun is neither bettered by birds singing, nor battered by dogs barking. He is so infinitely great, and constantly good, that his glory admits neither addition nor diminution.

Yet we that cannot make his name greater can make it seem greater; and though we cannot enlarge his glory, we may enlarge the manifestation of his glory. This both in words praising and in works practising. We know it is impossible to make a new Christ, as the papists boast the

almightiness of their priests ; yet our holy lives and happy lips (if I may so speak) may make a little Christ a great Christ. They that before little regarded him, may thus be brought to esteem him greatly ; giving him the honour due to his name, and glorifying him, after our example.

This is the tongue's office. Every member, without arrogating any merit, or boasting the beholdingness of the rest unto it, is to do that duty which is assigned it. The eye is to see for all, the ear to hear for all, the hand to work for all, the feet to walk for all, the knees to bow for all, the tongue to praise God for all. This is the tongue's office, not unlike the town-clerk's, which, if it perform not well, the corporation is better without it. The tongue is man's clapper, and is given him that he may sound out the praise of his Maker.

| | | |
|---------|---|-------------------------------------|
| Quia | { | Creator <i>ad esse.</i> |
| | | Conservator <i>in esse.</i> |
| | | Recreator <i>in bene esse.</i> |
| | | Glorificator <i>in optimo esse.</i> |
| Because | { | Creator to call into being. |
| | | Preserver in being. |
| | | Restorer in well being. |
| | | Glorifier in best being. |

He gave us being that had none ; preserved us in that being ; restored us voluntarily fallen unto a better being ; and will glorify us with the best at the day of the Lord Jesus. Then let the tongue know, *Si non reddet Deo faciendo quæ debet, reddet ei patiando quæ debet* (August). If it will not pay God the debt it owes him in an active thankfulness, it shall pay him in a passive painfulness. Let the meditation hereof put our tongues into tune. "A word fittly spoken, is like apples of gold in pictures of silver," Prov. xxv. 11.

It is a *member* you hear ; we must take it with all the properties ; *excellent, necessary, little, singular.*

1. *Excellent.* Abstractively and simply understood, it is an exceeding excellent member, both

Quoad { *Majestatem.* } In respect of { Majesty.
 { *Jucunditatem.* } { Pleasantness.

For the majesty of it, it carries an imperious speech; wherein it hath the pre-eminence of all mortal creatures. It was man's tongue to which the Lord gave license to call all the living creatures, and to give them names (Gen. ii. 19). And it is a strong motive to induce and to beget in other terrene natures a reverence and admiration of man. Therefore it is observed, that God did punish the ingratitude of Balaam, when he gave away some of the dignity proper to man, which is use of speech, and imparted it to the ass. Man alone speaks. I know that spirits can frame an aerial voice, as the devil when he spake in the serpent that fatal temptation, as in a trunk; but man only hath the habitual faculty of speaking.

For the pleasantness of the tongue, the general consent of all gives it the truest melos, and restrains all musical organs from the worth and praise of it. "The pipe and the psaltery make sweet melody; but a pleasant tongue is above them both," Eccles. xl. 21. No instruments are so ravishing, or prevail over man's heart with so powerful complacency, as the tongue and voice of man.

If the tongue be so excellent, how then doth this text censure it for so evil? I take the philosopher's old and trite answer, *Lingua nihil est, vel bona melius, vel mala pejus*: Than a good tongue, there is nothing better; than an evil, nothing worse. *Nihil habet medium; aut grande bonum est, aut grande malum* (Hieronimus): It hath no mean; it is either exceedingly good or excessively evil. It knows nothing but extremes; and is either good, best of all; or bad, worst of all. If it be good, it is a walking garden, that scatters in every place a sweet flower, an herb of grace to the hearers. If it be evil, it is a wild bedlam, full of gadding and maddening mischiefs. So the tongue is every man's best or worst moveable.

Hereupon that philosophical servant, when he was commanded to provide the best meat for his master's table, the

worst for the family, bought and brought to either neat's tongues. His moral was, that this was both the best and worst service, according to the goodness or badness of the tongue. A good tongue is a special dish for God's public service. *Pars optima hominis, digna quæ sit hostia* (Prudentius): The best part of a man and most worthy the honour of sacrifice. This only when it is well seasoned. Seasoned, I say, with salt, as the apostle admonisheth; not with fire (Coloss. iv. 6). Let it not be so salt as fire (as that proverb speaks), which no man living hath tasted. There is "a city of salt," mentioned Joshua xv. 62. Let no man be an inhabitant of this salt city. Yet better a salt tongue than an oily. Rather let the righteous reprove me, than the precious balms of flatterers break my head, whilst they most sensibly soothe and supple it. We allow the tongue salt, not pepper; let it be well seasoned, but not too hot. Thus a good tongue is God's dish, and he will accept it at his own table.

But an evil tongue is meat for the devil, according to the Italian proverb: The devil makes his Christmas pie of lewd tongues. It is his daintiest dish, and he makes much of it; whether on earth to serve his turn as an instrument of mischief, or in hell to answer his fury in torments. Thus saith Solomon of the good tongue. "The tongue of the just is as choice silver, and the lips of the righteous feed many," Prov. x. 20, 21. But Saint James of the bad one: "It is an unruly evil, full of deadly poison."

2. It is necessary, so necessary, that without a tongue I could not declare the necessity of it. It converseth with man, conveying to others by this organ that experimental knowledge which must else live and die in himself. It imparts secrets, communicates joys, which would be less happy suppressed than they are expressed: mirth without a partner is *hilaris cum pondere fœlicitas*. But to disburden griefs, and pour forth sorrows in the bosom of a friend, O necessary tongue! How many hearts would have burst if thou hadst not given them vent! How many souls fallen groveling under their load, if thou hadst not called for some sup-

portance! How many a panting spirit hath said, I will speak yet ere I die; and by speaking received comfort? Lastly, it speaks our devotions to heaven, and hath the honour to confer with God. It is that instrument which the Holy Ghost useth in us to cry, Abba, Father. It is our spokesman; and he that can hear the heart without a tongue, regardeth the devotions of the heart better when they are set up by a diligent messenger, a faithful tongue.

3. It is *little*. As man is a little world in the great, so is his tongue a great world in the little. It is a *little member*, saith the apostle (verse 5), yet it is a world; yea *pravitatis universitas*, a world of iniquity (verse 6). It is *parvum*, but *pravum*; little in quantity but great in iniquity. What it hath lost in the thickness it hath gotten in the quickness; and the defect of magnitude is recompensed in the agility; an arm may be longer, but the tongue is stronger; and a leg hath more flesh than it hath, besides bones which it hath not; yet the tongue still runs quicker and faster: and if the wagger lie for holding out, without doubt the tongue shall win it.

If it be a talking tongue, it is *mundus garrulitatis*, a world of prating. If it be a wrangling tongue, it is *mundus litigationis*, a world of babbling. If it be a learned tongue, it is, as Erasmus said of Bishop Tonstal, *mundus eruditionis*, a world of learning. If it be a petulant tongue, it is *mundus scurrilitatis*, a world of wantonness. If it be a poisonous tongue, it is *mundus infectionis*; saith our apostle, "it defileth the whole body" (verse 6). It is *little*.

So little, that it will scarce give a kite her breakfast, yet it can discourse of the sun and stars, of orbs and elements, of angels and devils, of nature and arts; and hath no straiter limits than the whole world to walk through. *Homuncio est, gigantia jactat*: It is a little member, yet boasteth great things (verse 5).

Though it be little, yet if good, it is of great use. A little bit guideth a great horse, *ad equitis libitum*, to the rider's pleasure. A little helm ruleth a great vessel; though the winds blow, and the floods oppose, yet the helm steers

the ship. Though little, yet if evil, it is of great mischief. "A little leaven sours the whole lump," 1 Cor. v. 6. A little remora dangers a great vessel. A little sickness disordereth the whole body. A little fire setteth a whole city on combustion. "Behold how great a matter a little fire kindleth," verse 5.

It is *little* in substance, yet *great ad affectum*, to provoke passion; *ad effectum*, to produce action. A jesuit's tongue is able to set instruments on work to blow up a parliament. So God hath disposed it among the members, that it governs or misgoverns all; and is either a good king, or a cruel tyrant. It either prevails to good, or perverts to evil; purifieth or putrefieth the whole carcass, the whole conscience. It betrayeth the heart, when the heart would betray God; and the Lord lets its double treason on itself, when it prevaricates with him.

It is a little leak that drowneth a ship, a little breach that looseth an army, a little spring that pours forth an ocean. Little; yet the lion is more troubled with the little wasp than with the great elephant. And it is observable, that the Egyptian sorcerers failed *in minimis* (the less), that appeared skilful and powerful *in majoribus* (the greater). Doth Moses turn the waters into blood? "The magicians did so with their enchantments," Exod. vii. 22. Doth Aaron stretch out his hand over the waters, and cover the land with frogs? "The magicians did so with their enchantments," Exod. viii. 7. "But when Aaron smote the dust of the land, and turned it into lice" (ver. 17), the magicians could not effect the like; nor in the "ashes of the furnace turned into boils and blaines," chap. ix. 10. In frogs and waters they held a semblance, not in the dust and ashes turned into lice and sores. Many have dealt better with the greater members of the body than with this little one. *Defecerunt in minimis: virtus non minima est, minimam com-
pescere linguam.*

4. It is a singular member. God hath given man two ears; one to hear instructions of human knowledge, the other to hearken to his divine precepts; the former to con-

serve his body, the latter to save his soul. Two eyes, that with the one he might see to his own way, with the other pity and commiserate his distressed brethren. Two hands, that with the one he might work for his own living, with the other give and relieve his brother's wants. Two feet, one to walk on common days to his ordinary labour. "Man goes forth in the morning to his labour, and continues till the evening," Psal. civ. 23 : the other, on sacred days to visit and frequent the temple and the congregation of saints. . But among all, he hath given him but one tongue ; which may instruct him to hear twice so much as he speaks ; to work and walk twice as much as he speaks. "I will praise thee (O Lord), for I am fearfully and wonderfully made : marvellous are thy works ; and that my soul knoweth right well," Psal. cxxxix. 14. Stay, and wonder at the wonderful wisdom of God !

1. To create so little a piece of flesh, and to put such vigour into it : to give it neither bones nor nerves, yet to make it stronger than arms and legs, and those most able and serviceable parts of the body. So that as Paul saith, "On those members of the body, which we think less honourable, we bestow more abundant honour : and our uncomely parts have more abundant comeliness," 1 Cor. xii. 23. So on this little weak member hath the Lord conferred the greatest strength ; and as feeble as it is, we find it both more necessary and more honourable.

2. Because it is so forcible, therefore hath the most wise God ordained that it shall be but little, that it shall be but one. That so the paruity and singularity may abate the vigour of it. If it were paired, as the arms, legs, hands, feet, it would be much more unruly. For he that cannot tame one tongue, how would he be troubled with twain ! But so hath the Creator provided, that things of the fiercest and fireiest nature should be little, that the malice of them might be somewhat restrained.

3. Because it is so unruly, the Lord hath hedged it in, as a man will not trust a wild horse in an open pasture, but prison him in a close pond. A double fence hath the

Creator given to confine it, the lips and the teeth ; that through those mounds it might not break. And hence a threefold instruction for the use of the tongue is insinuated to us.

1. Let us not dare to pull up God's mounds ; nor like wild beasts, break through the circular limits wherein he hath cooped us. "Look that thou hedge thy possession about with thorns, and bind up thy silver and gold," Eccles. xxviii. 24. What, doth the wise man intend to give us some thrifty counsel, and spend his ink in the rule of good husbandry, which every worldling can teach himself? No. Yes ; he exhorteth us to the best husbandry, how to guide and guard our tongues, and to thrive in the good use of speech. Therefore declares himself : "Weigh thy words in a balance, and make a door and bar for thy mouth." Let this be the possession thou so hedgest in, and thy precious gold thou so bindest up. "Beware thou slide not by it, lest thou fall before him that lieth in wait." Commit not burglary, by breaking the doors, and pulling down the bars of thy mouth.

Much more, when the Lord hath hung a lock on it, do not pick it with a false key. Rather pray with David, "O Lord, open thou my lips, and my mouth shall shew forth thy praise," Psal. li. 15. It is absurd in building, to make the porch bigger than the house ; it is as monstrous in nature, when a man's words are too many, too mighty. Every man mocks such a gaping boaster with *Quid feret hic dignum tanto promissor hiatu ?* (What fruit is here worthy of such bragging?) Saint Bernard gives us excellent counsel. *Sint tua*

Verba. $\left\{ \begin{array}{l} \textit{rara,} \\ \textit{vera,} \\ \textit{ponderosa;} \end{array} \right\}$ *contra,* $\left\{ \begin{array}{l} \textit{multiloquium,} \\ \textit{falsiloquium,} \\ \textit{vaniloquium:} \end{array} \right.$

Let thy words be $\left\{ \begin{array}{l} \textit{few,} \\ \textit{true,} \\ \textit{weighty;} \end{array} \right\}$ *contrary,* $\left\{ \begin{array}{l} \textit{much speaking,} \\ \textit{false speaking,} \\ \textit{vain speaking.} \end{array} \right.$

Let thy words be few, true, weighty, that thou mayest not speak much, not falsely, not vainly. Remember the bounds, and keep the *non ultra*.

2. Since God hath made the tongue one, have not thou a tongue and a tongue. Some are double-tongued, as they are double-hearted. But God hath given one tongue, one heart, that they might be one indeed, as they are in number. It is made simple ; let it not be double. God hath made us men ; we make ourselves monsters. He hath given us two eyes, two ears, two hands, two feet. Of all these we will have, or at least use but one. We have one eye to pry into others' faults, not an other to see our own. We have one ear to hear the plaintiff, not the other for the defendant. We have a foot swift to enter forbidden paths, not another to lead us to God's holy place. We have one hand to extort, and scrape, and wound, and not another to relieve, give alms, heal the wounded. But now whereas God hath given us but one tongue and one heart, and bidden us be content with their singularity, we will have two tongues, two hearts. Thus cross are we to God, to nature, to grace ; monstrous men ; *monoculi*, *monopodes* : *bicordes*, *bilingues* : one-eyed, one-footed ; double-tongued, double-hearted. The slanderer, the flatterer, the swearer, the tale-bearer, are monstrous (I dare scarce add) men : as misshapen stigmatics as if they had two tongues and but one eye ; two heads and but one foot.

3. This convinceth them of preposterous folly that put all their malice into their tongue, as the serpent all her poison in her tail ; and, as it were by a chemical power, attract all vigour thither, to the weakening and enervation of the other parts. Their hands have *chiragram* ; they cannot stretch them forth to the poor, nor give relief to the needy. Their feet *podagram* ; they cannot go to the church. Their eyes *ophthalmiam* ; they cannot behold the miserable and pity needing. Their ears *surditatem* ; they cannot hear the gospel preached. Oh how defective and sick all these members are ! But their tongues are in health ; there is blitheness and volubility in them. If they see a distressed

man, they can give him talkative comfort enough ; “ Be warmed, be filled, be satisfied,” James ii. 16. They can fill him with Scripture sentences, but they send him away with a hungry stomach ; whereas the good man’s hand is as ready to give as his tongue to speak. But the fool’s lips babbleth foolishness ; *volat irrevocabile verbum*. Words run like Asahel ; but good works, like the cripple, come lagging after.

We see the nature of the thing to be tamed, the *tongue* ; let us consider the difficulty of this enterprise. No man can do it. Which we shall best find, if we compare it with

other { members of the body.
 { creatures of the world.

With other members of the body, which are various in their faculties and offices ; none of them idle.

1. The eye sees far, and beholdeth the creatures *in cælo, solo, salo* : in the heavens, sun and stars ; on the earth, birds, beasts, plants, and minerals ; in the sea, fishes and serpents. That it is an unruly member, let our grandmother speak, whose roving eye lost us all. Let Dinah speak ; her wandering eye lost her virginity, caused the effusion of much blood. Let the Jews speak concerning the daughters of Midian ; what a fearful apostacy the eye procured. Yea, let David acknowledge, whose petulant eye robbed Uriah of his wife and life, the land of a good soldier, his own heart of much peace. Yet this eye, as unruly as it is, hath been tamed. Did not Job make a covenant with his eyes, that he would not look upon a maid ? Job xxxi. 1. The eye hath been tamed ; “ but the tongue can no man tame ; it is an unruly evil.”

2. The ear yet hears more than ever the eye saw ; and by reason of the patulous admission, derives that to the understanding whereof the sight never had a glance. It can listen to the whisperings of a Doeg, to the susurrations of a devil, to the noise of a siren, to the voice of a Delilah.

The parasite through this window creeps into the great man's favour; he tunes his warbling notes to an enlarged ear. It is a wild member, an instrument that Satan delights to play upon. As unruly as it is, yet it hath been tamed. Mary sat at the feet of Christ, and heard him preach with glad attention. The ear hath been tamed; "but the tongue can no man tame," &c.

3. The foot is an unhappy member, and carries a man to much wickedness. It is often swift to the shedding of blood; and runneth away from God, Jonah's pace; flying to Tarshish, when it is bound for Nineveh. There is "a foot of pride," Psal. xxxvi. 11, a saucy foot, that dares presumptuously enter upon God's freehold. There is a foot of rebellion, that with an apostate malice kicks at God. There is a dancing foot, that paceth the measures of circular wickedness. Yet, as unruly as this foot is, it hath been tamed. David got the victory over it. "I considered my ways, and turned my foot unto thy testimonies," Psal. cxix. 59. The foot hath been tamed; "but the tongue can no man tame," &c.

4. The hand rageth and rangeth with violence, to take the bread it never sweat for, to enclose fields, to depopulate towns, to lay waste whole countries. "They covet fields, and houses, and vineyards, and take them, because their hand hath power," Mic. ii. 2. There is a hand of extortion, as Ahab's was to Naboth; the greedy landlord's to the poor tenant. There is a hand of fraud and of legerdemain, as the usurer's to his distressed borrower. There is a hand of bribery, as Judas, with his *quantum dabitur*, what will you give me to betray the Lord of life? There is a hand of lust, as Amnon's to an incestuous rape. There is a hand of murder, as Joab's to Abner, or Absalom's to Amnon. Oh how unruly hath this member been! yet it hath been tamed; not by washing it in Pilate's basin, but in David's holy water, innocence. "I will wash my hands in innocency, and then, O Lord, will I compass thine altar." Hereupon he is bold to say, "Lord, look if there be any iniquity in my hands," Psal. vii. 3. God did not repudiate

all the Jews' sacrifices, because their hands were full of blood, Isa. i. 15. David's hands had been besmeared with the aspersions of lust and blood, but he had penitently bathed them in his own tears; and because that could not get out the stains, he faithfully rinseth and cleanseth them in his Son's and Saviour's fountain, the all-meritorious blood of Christ. This made them look white, whiter than lilies in God's sight. "Therefore hath the Lord recompensed me according to my righteousness; according to the cleanness of my hands in his eyesight," Psal. xviii. 24.

Thus the eye, the ear, the foot, the hand, though wild and unruly enough, have been tamed; "but the tongue can no man tame; it is an unruly evil," &c.

With other creatures of the world, whether we find them in the earth, air, or water.

1. On the earth there is the man-hating tiger, yet man hath subdued him; and (they write) a little boy hath led him in a string. There is the flock-devouring wolf, that stands at grinning defiance with the shepherd; mad to have his prey, or lose himself; yet he hath been tamed. The roaring lion, whose voice is a terror to man, by man hath been subdued. Yea serpents, that have to their strength two shrewd additions, subtlety and malice; that carry venom in their mouths, or a sting in their tails, or are all over poisonous; the very basilisk, that kills with his eyes (as they write) three furlongs off. Yea all these savage, furious, malicious natures, have been tamed; "but the tongue can no man tame; it is an unruly evil," &c.

2. In the sea there be great wonders. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," Psal. cvii. 23, 24. Yet those natural wonders have been tamed by our artificial wonders, ships. Even the leviathan himself, "out of whose mouth go burning lamps, and sparks of fire. Out of his nostrils goeth smoke, as out of a boiling caldron," Job xli. 19, 20. *Squama squamæ conjungitur*: "the flakes of his flesh are joined together; they are firm in themselves, and cannot be moved." Yet we know

that this huge creature hath been tamed ; “ but the tongue can no man tame,” &c.

3. In the air, the birds fly high above our reach, yet we have gins to fetch them down. A lure stops the highest soaring hawk ; nay, art makes one fowl catch another, for man's delight and benefit ; incredible things, if they were not ordinary. Snares, lime-twigs, nets, tame them all ; even the pelican in the desert, and the eagle amongst the cedars. Thus saith our apostle, verscs 7, 8 : “ Every kind” (not every onc of every kind, but every kind of nature of all), “ of beasts, of birds, of serpents, and of things in the sea, is tamed, and hath been tamed of the nature of man ; but the tongue can no man tame,” &c.

Thus far then St James's proposition passeth without opposition. “ The tongue can no man tame ;” the tongue is too wild for any man's taming. It would be a foolish exception (and yet there are such profane tongues to speak it), that woman stands without this compass and latitude ; and to infer, that though no man can tame the tongue, yet a woman may. It is most unworthy of answer. Women, for the most part, hath the glibbest tongues ; and if ever this impossibility preclude men, it shall much more annihilate the power of the weaker sex. “ She is loud ;” saith Solomon ; a foolish woman is ever “ clamorous,” Prov. ix. 13. She calls her tongue her defensive weapon ; she means offensive ; a firebrand in a frantic hand doth less mischief. The proverb came not from nothing, when we say of a brawling man, He hath a woman's tongue in his head.

The tongue can no man tame. Let us listen to some weightier exceptions. The prophets spake the oracles of life, and the apostles the words of salvation ; and many men's speech ministers grace to the hearers. Yield it ; yet this general rule will have no exceptions : “ no man can tame it :” man hath no stern for this ship, no bridle for this colt. How then ? God tamed it. We by nature stammer as Moses, till God open a door of utterance. “ I am of unclean lips,” saith the prophet, “ and dwell with a people of unclean lips,”

Isa. vi. 5. God must lay a coal of his own altar upon our tongues, or they cannot be tamed.

And when they are tamed, yet they often have an unruly trick. Abraham lies; Moses murmurs; Elias, for fear of a queen and a quean, wisheth to die. Jonah frets for the gourd; David cries in his heart, "All men are liars;" which speech rebounded even on God himself, as if the Lord by Samuel had deceived him. Peter forswears his Master, his Saviour. If the tongues of the just have thus tripped, how should the profane go upright? "The tongue can no man tame."

The instruction hence riseth in full strength; that God only can tame man's tongue. Now the principal actions hereof are, first, to open the mouth, when it should not be shut; secondly, to shut it, when it should not be open.

To open our lips when they should speak is the sole work of God. "O Lord, open thou my lips, and then my mouth shall be able to shew forth thy praise," Psal. li. 15. God must open with his golden key of grace, or else our tongues will arrogate a licentious passage. We had better hold our peace, and let our tongues lie still, than set them a-running till God bids them go. God commands every sinner to confess his iniquities; this charge David knew concerned himself; yet was David silent, and then his "bones waxed old" with anguish, Psa. xxxii. 3. His adultery cried, his murder cried, his ingratitude cried for revenge; but still David was mute; and so long, "day and night, the hand of the Lord was heavy upon him." But at last God stopped the mouth of his clamorous adversaries, and gave him leave to speak. "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin." It is Christ that must cast out this devil. The Lord is the best opener. He did open Lydia's heart to conceive, Acts xvi. 14. He did open Elisha's servant's eyes to see, 2 Kings vi. 17. He did open the prophet's ears to hear, Isa. xxxv. 5. He did open Paul's mouth to speak, Col. iv. 3.

To shut our lips when they should not speak, is only the Lord's work also. It is Christ that casts out the talking devil; he shuts the wicket of our mouth against unsavoury speeches. We may think it a high office (and worthy even David's ambition) to be a "doorkeeper in God's house" (Psal. lxxxiv. 10), when God vouchsafes to be a doorkeeper in our house.

Thus all is from God. Man is but a lock; God's Spirit the key "that openeth, and no man shutteth; that shutteth, and no man openeth," Rev. iii. 7. He opens, and no man shuts. I must speak though I die, said Jeremiah; "his word is like fire in my bones," Jer. xx. 9; and will make me weary of forbearing. He shuts, and no man opens; so Zacharias goes dumb from the altar, and could not speak, Luke i. 22.

Away, then, with arrogation of works, if not of words. When a man hath a good thought, it is *gratia infusa* (grace infused); when a good word, it is *gratia effusa* (grace effused); when a good work, it is *gratia diffusa* (grace diffused). If then man cannot produce words to praise God, much less can he procure his works to please God. If he cannot tune his tongue, he can never turn his heart. Two useful benefits may be made hereof.

1. It is taught us, whether we have recourse to tame our tongues. He that made the tongue can tame the tongue. He that gave man a tongue to speak, can give him a tongue to speak well. He that placed that unruly member in his mouth, can give him a mouth to rule it. He can give psalms for carols; the songs of Zion for the ballads of hell. Man hath no bridle, no cage of brass, nor bars of iron to tame it; God can. Let us move our tongues to entreat help for our tongues; and, according to their office, let us set them on work to speak for themselves.

2. We must not be idle ourselves; the difficulty must spur us to more earnest contention. As thou wouldst keep thy house from thieves, thy garments from moths, thy gold from rust, so carefully preserve thy tongue from unruliness. "As the Lord doth set a watch before thy mouth, and

keep the door of thy lips," Psal. cxli. 3 ; so thou must also be vigilant thyself, and not turn over thy own heart to security. "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh," Matth. xii. 34. Look how far the heart is good, so far the tongue. If the heart believe, the tongue will confess ; if the heart be meek, the tongue will be gentle ; if the heart be angry, the tongue will be bitter. The tongue is but the hand without to shew how the clock goes within. A vain tongue discovers a vain heart ; but some have words soft as butter, when their hearts are keen swords ; be they never so well traded in the art of dissembling, sometime or other the tongue, Judas-like, will betray the master ; it will mistake the heart's errand, and, with stumbling forgetfulness, trip at the door of truth. "The heart of fools is in their mouth : but the mouth of the wise is in their heart." To avoid ill communication, hate ill cogitation : a polluted heart makes a foul mouth ; therefore one day, *ex ore tuo*, "out of thine own mouth will God condemn thee."

1. It is an *unruly evil*.

The difficulty of taming the tongue, one would think, were sufficiently expressed in the evil of it ; but the apostle seconds it with another obstacle, signifying the wild nature of it, *unruly*. It is not only an evil, but an *unruly evil*. I will set the champion and his second together in this fight, and then shew the hardness of the combat.

Bernard saith : *Lingua facile volat, et ideo facile violat* : The tongue runs quickly, therefore wrongs quickly. Speedy is the pace it goes, and therefore speedy is the mischief it does. When all other members are dull with age, the tongue alone is quick and nimble. It is an unruly evil to ourselves, to our neighbours, to the whole world (Erasmus).

1. To ourselves ; verse 6, "it is so placed among the members, that it defileth all." Though it were evil as the plague, and unruly as the possessed Gergesenes (Matth. viii. 28), yet if set off with distance, the evil rests within itself. A

leper shut up in a pesthouse, rankleth to himself, infects not others. A wild cannibal in a prison may only exercise his savage cruelty upon the stone walls or iron gates. But the tongue is so placed, that being evil and unruly, it hurts all the members.

2. To our neighbours. There are some sins that hurt not the doer only, but many sufferers. These are distinctly the sins of the tongue and the hand. There are other sins, private and domestic, the sting and smart whereof die in the soul; and without farther extent, plague only thy own soul; and without farther extent, plague only the person of the committer. So the lavish is called no man's foe but his own: the proud is guilty of his own vanity; the slothful bears his own reproach: and the malicious wasteth the marrow of his own bones, while his envied object shines in happiness. Though perhaps these sins insensibly wrong the commonwealth, yet the principal and immediate blow lights on themselves. But some iniquities are swords to the country, as oppression, rapine, circumvention; some incendiaries to the whole land, as evil and unruly tongues.

3. To the whole world. If the vastate ruins of ancient monuments; if the depopulation of countries; if the consuming fires of contention; if the land manured with blood had a tongue to speak, they would all accuse the tongue for the original cause of their woe. Slaughter is a lamp, and blood the oil; and this is set on fire by the tongue.

You see the latitude and extent of this unruly evil, more unruly than the hand. Slaughters, massacres, oppressions, are done by the hand; the tongue doth more. *Parcit manus absenti, lingua nemini*: The hand spares to hurt the absent; the tongue hurts all. One may avoid the sword by running from it; not the tongue, though he run to the Indies. The hand reacheth but a small compass; the tongue goes through the world. If a man wore coat of armour or mail of brass, yet *penetrabunt spicula linguæ*: the darts of the tongue will pierce it.

It is *evil*, and doth much harm; it is *unruly*, and doth sudden harm. You will say, many wicked men have often

very silent tongues. True; they know their times and places, when and where to seem mute. But Jeremiah compounds the wisdom and folly of the Jews: that "they were wise to do evil, but to do good they had no understanding," Jer. iv. 22. So I may say of these, they have tongue enough to speak evil, but are dumb when they should speak well.

Our Saviour, in the days of his flesh on earth, was often troubled with dumb devils (Luke xi. 14); but now he is as much troubled with roaring devils. With the fawning sycophant, a prattling devil; with the malicious slanderer, a brawling devil; with the unquiet peace-hater, a scolding devil; with the avarous and ill-conscious lawyer, a wrangling devil; with the factious schismatic, a gaping devil; with the swaggering ruffian, a roaring devil. All whom Christ by his ministers doth conjure, as he once did that crying devil, "Hold thy peace and come out." These are silent enough to praise God, but loud as the cataracts of Nilus to applaud vanity. David said of himself, that "when he held his peace, yet he roared all the day long," Psal. xxxii. 3. Strange! be silent, and yet roar too, at once! Gregory answers: He that daily commits new sins, and doth not penitently confess his old, roars much, yet holds his tongue. The father pricked the pleurisy-vein of our times. For we have many roarers, but dumb roarers, though they can make a hellish noise in a tavern, and swear down the devil himself; yet to praise God, they are as mute as fishes.

Saint James here calls it fire. Now you know fire is an ill master; but this is *unruly* fire. Nay, he calls it the fire of hell, blown with the bellows of malice, kindled with the breath of the devil. Nay, Stella hath a conceit that it is worse than the fire of hell; for that torments only the wicked; this all, both good and bad. For it is *flabellum invidi* (the fan of the envious), and *flagellum justi* (the scourge of the good). Swearers, railers, scolds, have hell-fire in their tongues.

This would seem incredible; but that God saith it is true. Such are hellish people, that spit abroad the flames of the

devil. It is a cursed mouth that spits fire ; how should we avoid those as men of hell ! Many are afraid of hell-fire, yet nourish it in their own tongues. By this kind of language, a man may know who is of hell. There are three sorts of languages observed : celestial, terrestrial, and infernal. The heavenly language is spoken by the saints. " Blessed are they that dwell in thy house : they will be still praising thee," Psalm lxxxiv. 4. Their discourse is habituated, like their course or conversation, which Paul saith is heavenly (Phil. iii. 20). The earthly tongue is spoken of worldlings : " He that is of the earth is earthly : and speaketh of the earth," John iii. 31. Worldly talk is for worldly men. The infernal language is spoken by men of hell ; such as have been taught by the devil : they speak like men of Belial. Now, as the countryman is known by his language, and as the damsel told Peter, " Sure thou art of Galilee, for thy speech bewrayeth thee ;" so by this rule you may know heavenly men by their gracious conference ; earthly men by their worldly talk ; and hellish, by the language of the low countries—swearing, cursing, blasphemy.

Well therefore did the apostle call this tongue a fire ; and such a fire as sets the whole world in combustion. Let these unruly tongues take heed lest by their roarings they shake the battlements of heaven, and so waken an incensed God to judgment. There is a " curse that goeth forth, and it shall enter into the house of the swearer, and not only cut him off, but consume his house, with the timber and the stones of it," Zech. v. 4. It was the prophet Jeremiah's complaint, that " for oaths the land mourned," Jer. xxiii. 10. No marvel if God curse us for our cursings ; and if the plague light upon our bodies, that have so hotly trolled it in our tongues ; no wonder if we have blistered carcasses that have so blistered consciences ; and the stench of contagion punish us for our stinking breaths. Our tongues must walk, till the hand of God walk against us.

2. Full of deadly poison.

Poison is *homini inimicum* ; loathsomely contrary to man's

nature; but there is a poison not mortal, the venom whereof may be expelled; that is *deadly poison*. Yet if there was but a little of this resident in the wicked tongue, the danger were less; nay, it is full of it, *full of deadly poison*.

Tell a blasphemer this, that he vomits hell fire, and carries deadly poison in his mouth; and he will laugh at thee. Beloved, we preach not this of our own heads; we have our infallible warrant. God speaks it. "The poison of asps is under their lips," saith the psalmist (Psalm cxi. 3). It is a loathsome thing to carry poison in one's mouth; we would fly that serpent, yet yield to converse with that man. A strangely hated thing in a beast, yet customable in many men's tongues. Whom poison they? First, Themselves; they have speckled souls. Secondly, They sputter their venom abroad, and bespurtle others; no beast can cast his poison so far. Thirdly, Yea they would (and no thanks to them that they cannot) poison God's most sacred and feared name. Let us judge of these things, not as flesh and blood imagineth, but as God pronounceth.

It is observable that which way soever a wicked man useth his tongue, he cannot use it well. *Mordet detrahendo, lingit adulando*: He bites by detraction, licks by flattery; and either of these touches rankle; he doth no less hurt by licking than by biting. All the parts of his mouth are instruments of wickedness. Logicians, in the difference betwixt *vocem* and *sonum*, say that a voice is made by the lips, teeth, throat, tongue.

The psalmographer on every one of these hath set a brand of wickedness. 1. The lips are *labia dolosa*; "lying lips," Psalm cxx. 2. The teeth are *frementes, frendentes*; "gnashing teeth." 3. The tongue *lingua mendax, lingua mordax*: (mendacious and mordacious). "What shall be done unto thee, thou false tongue?" Psalm cxx. 3. The throat *patens sepulchrum*: "Their throat is an open sepulchre," Rom. iii. 13. This is a monstrous and fearful mouth; where the porter, the porch, the entertainer, the receiver, are all vicious. The lips are the porter, and that is fraud; the porch the teeth, and there is malice; the entertainer,

the tongue, and there is lying; the receiver, the throat, and there is devouring.

I cannot omit the moral of that old fable. Three children call one man father, who brought them up. Dying, he bequeaths all his estate only to one of them, as his true natural son; but which that one was, left uncertain. Hereupon every one claims it. The wise magistrate for speedy decision of so great an ambiguity, causeth the dead father to be set up as a mark, promising the challengers, that which of them could shoot next his heart, should enjoy the patrimony. The elder shoots, so doth the second; both hit. But when it came to the younger's turn, he utterly refused to shoot; good nature would not let him wound that man dead, that bred and fed him living. Therefore the judge gave all to this son, reputed the former bastards. The scope of it is plain, but significant. God will never give them the legacy of glory, given by his Son's will to children, that like bastards shoot through, and wound his blessed name. Think of this, ye swearing and cursing tongues!

To conclude, God shall punish such tongues in their own kind; they were full of poison, and the poison of another stench shall swell them. They have been inflamed, and shall be tormented with the fire of hell. Burning shall be added to burning; save that the first was active, this passive. The rich glutton, that when his belly was full could loose his tongue to blasphemy, wanted water to cool his tongue. His tongue sinned, his tongue smarted. Though his torment was universal, yet he complains of his tongue. That panted, that smoked, that reeked with sulphur and brimstone: that burns with the flame of hell dead, that burned with it living. For a former tune of sin it hath a present tone of woe. It scalded, and is scalded; as it cast abroad the flames of hell in this world, so all the flames of hell shall be cast on it in the world to come. It hath fired, and shall be fired with such fire as is not to be quenched. But blessed is the sanctified tongue. God doth now choose it as an instrument of music to sing his praise; he doth water it with the saving dews of his mercy, and will at last advance it to glory.





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